A STUDY OF THE HEBREW TEXT OF SIRACH 39:27-41:24

by

Roy Kinneer Patteson, Jr.

Department of Religion
Duke University

Date: April 8, 1967

Approved:

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Gene M. Tucker

Robert S. Rogers

A dissertation submitted in partial fulfillment of the
requirements for the degree of Doctor of Philosophy
in the Program of Graduate Studies in Religion
in the Graduate School of Arts and Sciences
of
Duke University

1967

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ABSTRACT

(Religion--Biblical Studies)

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ABSTRACT

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This dissertation is a study of the Hebrew text of Sirach, or the book of Ecclesiasticus, 39:27-41:24. Prior to 1964, the only extant Hebrew text of Sirach was known from the Cairo Geniza collection. Scholars had doubted the integrity of the Cairo texts. In 1964, a Hebrew text of Sirach 39:27-44:17 was found at Masada, Herod's Palace. We now possessed a manuscript which could provide a means to evaluate some of the readings of the Cairo Hebrew text, and help to establish the relationships between the Hebrew text and the several versions.

The Masada fragments can be dated on the basis of archeological data, writing style, orthography, syntax and grammar. Based upon the above criteria, archeology shows that the Masada fragments are not later than 73 B.C. Writing style and orthography show that the type of Hebrew is similar to that written about 100 B.C. The scroll is similar to the writing found in some of the Dead Sea Scrolls. From an examination of syntax and grammar, we find that the Masada Scroll contains elements of both Biblical and post-Biblical Hebrew. The Masada Scroll can thus be dated to about 100 B.C., or within a century of the autograph.

Our methodology in the textual study has been to isolate the textual

problems in the Cairo Hebrew B text through a collation of it with the B marginal readings, the Masada text, and the primary versions. We attempt to explain all variant readings but we are not always successful. Most variants are scribal errors or intra-textual improvements. Reconstruction of the Hebrew text, where it is missing, is possible through comparisons with the primary critical versions of Greek, Latin and Syriac. Hebrew equivalents are obtained by means of a concordance to Sirach's usage, Hatch and Redpath's _Concordance to the Septuagint_, and by usage in the Dead Sea Scrolls. The Old Testament text is compared when Sirach may be quoting the Old Testament text. Both biblical Hebrew and post-biblical Hebrew lexica are used to determine usage. Line length and meter are considered in emendations.

A careful examination of the Cairo Hebrew B text, the variants of the Cairo Hebrew B, the Masada text, and the versions has not revealed that there is another Hebrew text type which stands between the Cairo Hebrew B and the Masada fragments. There are many scribal errors which have accumulated through the Middle Ages, but we do not have to posit another recension of the text. The basic integrity of the Cairo Hebrew B is established.

By collating the various readings, we have isolated a certain scribal hand in the Cairo Hebrew B margins which has a high degree of integrity. We have called this scribal handwriting "alpha." This handwriting will have value as we continue to evaluate the marginal readings in the rest of the Cairo Hebrew B text.

The Greek text has suffered relatively little corruption. Many of its errors are due to misreadings of the Hebrew original, probably by the grandson who made the first translation. There are many intra-Greek improvements. The Greek text, because of its integrity and completeness, remains our best text of Sirach.

The relationships of the Syriac and Latin versions to the Hebrew text remain uncertain. Our study reveals a slight dependence of the Syriac upon the Greek, and the Latin upon the Hebrew, but the evidence is subject to other interpretation. We need further study for a critical Syriac text, and further clarification of the relationship between the Old Latin and Hebrew texts.

A supplement to a Greek-Hebrew concordance is supplied in Appendix A.

PREFACE

This dissertation has grown out of my initial interest in the relationship of the versions of Sirach to the original Hebrew text. I had already begun a study of the "Hymn to the Fathers," a separate section beginning with Sirach 44:1, intending to offer it as my dissertation, when Dr. Alexander A. Di Lella of Holy Name College visited Duke University and called to my attention the recently discovered Ben Sira Scroll from Masada. Dr. Di Lella provided me with early transcriptions of the scroll, through the cooperation of Dr. Patrick Skehan of Catholic University. After consultation with my supervisor, I decided to study these new fragments of Sirach in an attempt to restore a portion of the text of Sirach. They contained portions of 39:27-44:17, overlapping with the study I had undertaken. With the transcriptions of the new-found scroll, I was able to begin study of the fragments about six months prior to the publication of the facsimiles.

The reader will find that I have studied the entire Masada Scroll and my introduction embodies conclusions based upon the entire study. But in the interest of brevity in the dissertation, I have limited the amount of textual study to 39:27-41:24.

I am deeply indebted to my supervisor, Dr. William F. Stinespring, Professor of Old Testament and Semitics, who directed my study and contributed many hours in working through my materials. Dr. Stinespring taught me the importance of late Biblical and post-Biblical Hebrew, a study which made this dissertation possible. I am grateful to Professor John Strugnell, of Harvard University and formerly of Duke, who suggested that I should investigate the textual problems of inter-testamental literature and suggested methods of textual criticism for this literature. I express appreciation to Dr. Kenneth W. Clark, Professor of New Testament, who has been my teacher in textual criticism of the New Testament. Dr. Clark has aided me on many textual problems and assisted me regarding collections and locations of manuscripts. To Dr. Orval Wintermute, Associate Professor of Religion, Duke University, who worked closely with me in the Summer of 1966, I express thanks for his careful reading of my materials and helpful suggestions regarding emendations of the Hebrew text. I am grateful to Dr. Robert Samuel Rogers, Professor of Latin, Duke University, for his assistance in bibliographical matters and for his interest in the study. Dr. Gene Tucker, Assistant Professor of Old Testament, completed my guidance committee and I wish to thank him for his interest and counsel.

This dissertation would not have been possible without the assistance I received from Professor Donn Michael Farris, Associate Professor of Theological Bibliography, and his staff of the Duke Divinity School Library, who secured many works necessary for the study, provided me with extended loans of valuable reference works, and aided me in the interpretation of bibliographical data. I also am grateful to the staff of the several departments of Duke University Library for the enthusiastic assistance I always received. I wish to thank the University Library, Cambridge, England, for providing information on the Cairo Geniza Manuscripts. Also I thank the Department of Oriental Books, Bodleian Library, Oxford, for aid in determining the location of the Geniza fragments. I thank the Andover-Harvard Library for the loan of the Cairo Geniza facsimiles.

I thank my typist, Mrs. Jacob Kaplan, who labored beyond her normal duty on an unusual and difficult manuscript. Her critical eye brought many matters of form and style to my attention.

I wish to acknowledge my debt to my parents, who have shown constant interest in my studies through the years and have furthered my studies in many ways. To my many unknown benefactors who have, through Duke University, provided facilities for my study, I am grateful. And I wish to thank the University for my appointment as a Duke University Scholar in 1965-66.

A special expression of appreciation goes to my wife, Pauline, who has entered into my labors in more ways than I can enumerate. She has typed, proofread, discussed the material, endured my labor patiently, and encouraged me all along the way. To her and to my sons, Stephen and David, I owe a lasting debt.

R. K. P.

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LIST OF ABBREVIATIONS

1. Citations of Texts of Sirach and other texts

A	Codex Alexandrinus of the LXX
a	Greek mss 149-260-606
b	Greek mss 249-254-603-704
c	Greek mss 296-311-548-706
B	Codex Vaticanus of the LXX
B Mg.	The marginal reading of the Cairo Hebrew B text
C	Codex Ephraemi of the LXX
CD	The Damascus Covenant
DSS	Dead Sea Scrolls
Eth.	The Ethiopic text of Sirach
G	The critical Greek text of Sirach by Ziegler
H	The Hymn Scroll
Heb.	Hebrew
Heb. B	The Cairo Geniza Hebrew text of Sirach
La	The Old Latin text of Sirach
L-248	Greek mss 248-493-637
LXX	The Septuagint
MD	The Manual of Discipline
MT	The Massoretic text of the Old Testament
MZ	The Masada Scroll of Sirach
O	The Origenic recension: ms 253 and Syrohexaplar together
OT	The Old Testament in Hebrew
RSV	The Revised Standard Version of the Bible
S or א	Codex Sinaiticus
S^c	Codex Sinaiticus corrected
Sa	The Sahidic version of Sirach
Sy	The Syriac version of Sirach
Syh	The Syrohexaplar version of Sirach

2. Works often cited

BDB	*Hebrew and English Lexicon of the Old Testament*
Box	"The Book of Sirach," *The Apocrypha and Pseudipegrapha of the Old Testament*
CBQ	*The Catholic Biblical Quarterly*
Cowley	*Ecclesiasticus XXXIX:15-XLIX:11*
Ges.	*Gesenius' Hebrew Grammar*
Hatch and Redpath	*A Concordance to the Septuagint*
JBL	*Journal of Biblical Literature*
JQR	*Jewish Quarterly Review*

2. Works often cited (continued)

Jastrow	*A Dictionary of the Targumim, the Talmud Babli, Yerushalmi and the Midrashic Literature*
Kuhn	*Konkordanz zu den Qumrantexten*
Lagarde	*Libri Veteris Testamenti Apocryphi Syriace*
Lévi	*The Hebrew Text of the Book of Ecclesiasticus*
Liddell and Scott	*Greek-English Lexicon*
Peters	*Das Buch Jesus Sirach oder Ecclesiasticus* (cited indirectly by references in R. H. Charles, *Apocrypha and Pseudepigrapha of the Old Testament*
Smend	*Die Weisheit des Jesus Sirach*
Strack	*Die Sprüche des Jesu Sohnes Sirachs*
Yadin	*The Ben Sira Scroll from Masada*
Ziegler	"Sapientia Iesu Filii Sirach," *Septuaginta* XII, 2.

3. Citations of grammatical terms

abs.	absolute
acc.	accusative
act.	active
adj.	adjective
adv.	adverb
aor.	aorist
conj.	conjunction
cstr.	construct
ditt.	dittography
emph.	emphatic
f(em).	feminine
hap.	haplography
hiph.	hiphil
hith.	hithpael
hoph.	hophal
imp(f).	imperfect
imv.	imperative
ind.	indicative
inf.	infinitive
juss.	jussive
m.	masculine
n.	noun
niph.	niphal
pass.	passive
pf. or perf.	perfect
pi.	piel
pl.	plural
prep.	preposition
ptc(p).	participle
pu.	pual
sfx.	suffix
sg.	singular
subj.	subject

4. General abbreviations

BH	Biblical Hebrew
cod (d)	codex (codices)
def.	defective
MH	Mishnaic Hebrew
Ms(s)	Manuscript(s)
NH	New (late) Hebrew
om.	omit
p.	page
pc.	few
pr.	prefix(es)
rel.	reliqui
Sir.	Sirach
tr.	transpose(s)
vs.(s)	verse(s)
+	addition, plus, or and
[ ]	The material enclosed is not actually found in the text
-	The letter is cited from Smend or Lévi
ᴗ	The letter is partially visible, but questionable

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A STUDY OF THE HEBREW TEXT OF SIRACH 39:27-41:24

INTRODUCTION

On April 8, 1964, a new fragment of Ms. B of Ecclesiasticus was found by Yigael Yadin in a casemate at Masada.[1] The mutilated fragment, photographed under infrared light, extended from 39:27-44:17. This manuscript was of particular importance since we now possessed a sizable portion of Ecclesiasticus which came from Palestine, could be easily dated, and provided a means for evaluating the marginal readings of the Cairo Geniza Hebrew B, the Greek text and the Syriac text.

This study undertakes to provide a critical Hebrew text of Ecclesiasticus for a portion of the Masada Scroll, 39:27-41:24. For a history of the opinions concerning the Hebrew text of Sirach, the reader is referred to the recent book of Dr. A. A. Di Lella, *The Hebrew Text of Sirach*.[2] For detailed information regarding the excavation of Masada and the discovery of the Ben Sira Scroll, one should consult Yigael Yadin, "The Excavation of Masada-1963/64 Preliminary Report," *Israel Exploration Journal*, Jerusalem, Israel, 1965. A briefer account of the discovery, with more attention to the physical details of the Masada Scroll itself, will be found in Yadin's *The Ben Sira Scroll from Masada*. For a brief history of the occupation of Masada see

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[1] Yigael Yadin, *The Ben Sira Scroll from Masada* (Jerusalem, Israel: Israel Exploration Society and the Shrine of the Book, 1965). See also Yigael Yadin, "Masada and Its Scrolls," *Commentary*, XLII (1966), 41-47.

[2] A. A. Di Lella, *The Hebrew Text of Sirach* (The Hague: Mouton & Co., (1966).

Masada, Survey and Excavations 1955-1956.[1]

The history of the discovery of the Cairo Geniza Hebrew manuscripts has been often related in many introductions. A brief but comprehensive account is contained in Israel Lévi's "The Hebrew Text of the Book of Ecclesiasticus."[2] A. A. Di Lella, The Hebrew Text of Ben Sira contains information on discoveries up to 1964.

The Hebrew Text of Sirach

Since we now possess Hebrew texts for a sizable portion of Sirach, it is important to know where the Hebrew manuscripts are located and what they cover. The following catalogue of Hebrew manuscripts is complete as of September, 1966. The sigla are those commonly adopted by commentators.

MS. A.	In the Cambridge University Library: 3:6-16:26 with lacuna from 7:21-11:34. In the possession of Mr. Elkan Adler of London 7:29-11:34, as reported by Lévi in 1904. See Appendix C.
MS. B.	In the Cambridge University Library: 30:11-31:11, 32:1b-33:3, 35:9-36:21, 37:27-38:27, 49:11c to end. In the British Museum: 31:12-31, 36:24-37:26.

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[1] Israel Exploration Society, Masada, Survey and Explorations 1955-1956 (Jerusalem, Israel: Israel Exploration Society, Department of Antiquities, 1957), pp. 1-8. References to the occupation and struggle at Masada are contained in the writings of Flavius Josephus, viz., Antiquities and The Jewish War. For the Greek text see Flavii Iosephi Opera Omnia, Immanuel Bekker and Samuel Adrian Naber, eds. (6 vols.; Leipzig: B. G. Teubneri, 1888-96). For the best English translation see H. St.J. Thackeray and Ralph Marcus (ed. and tr.) "Josephus," The Loeb Classical Library (edited by E. Capps, T. E. Page and W.H.D. Rouse; 6 vols.; New York: G. P. Putnam's Sons, 1927). Antiquities, XIV, 280-303, 358, 361, 390, 396, 400, 413; XV, 184. The Jewish War, I, 237, 238, 264, 266, 286, 292-294, 303; II, 408, 433, 447, 653; IV, 399, 401, 504, 506, 516, 552; VII, 253, 275-407.

[2] Israel Lévi, "The Hebrew Text of the Book of Ecclesiasticus," Semitic Study Series, I-III (Leiden: E. J. Brill, 1951), III.

In the possession of Mrs. Lewis and Mrs. Gibson in Cambridge, England: 39:15 to 40. (See Levi for this information, which was correct up to 1904.)[1]

In the Bodleian Library, Oxford: 40:1-49:11.

In the Cambridge University Library under the title of "New Series," this manuscript is No. 1 in Box 38a and it covers chapters 15 and 16:1-9. Published facsimiles may be seen in J. Schirmann's "A New Leaf from the Hebrew Ecclesiasticus (Ben Sira)," Tarbiz, XXVII (July, 1958), 440-43. This section of text was formerly known in MS. A, also at Cambridge.

In the Cambridge University Library under the title of "New Series," listed as T-S, NS, Box 193, No. 107. The material covers chapters 10:19-11:10. The facsimiles are published in J. Schirmann's "Some Additional Leaves from Ecclesiasticus in Hebrew," Tarbiz, XXIX (January, 1960), 125-34.

MS. C. In the Library of the Consistoire Israelite in Paris: 36:24-38:1.

In the Cambridge University Library, part of the "New Series" listed as T-S, NS, Box 194, No. 114. There are two leaves containing 3:14-18, 21, 22; 40:16 (see my commentary for value of this last verse in the present study); 4:21; 20:22-23a; 26:2b, 3, 13, 15-17; 36:27-31. These verses represent a selection of verses without proper order. For the facsimiles see J. Schirmann's "Some Additional Leaves from Ecclesiasticus in Hebrew," Tarbiz, XXIX (January, 1960), 125-34. A. A. Di Lella corrects Schirmann's transcriptions of these manuscripts in his "The Recently

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[1] The exact location of this leaf of Hebrew B 39:15 to 40 is not known at this time. We have written to Cambridge University Library to learn if this leaf was deposited with that library. See Appendix C.

Identified Leaves of Sirach in Hebrew," *Biblica*, I. 45, Facs. 2 (1964), 153-67. M. H. Segal comments on these leaves, finding in them evidence for his conclusions that the Cairo texts of Sirach represent the results of neologisms, memorizations and oral transmissions of the Hebrew texts.[1] The study which we have done does not support the conclusions of Segal. See our commentary on the literary relations of the Hebrew, Greek and Syriac.

MS. D. (This siglum is taken from Lévi's notation. Others also class this material with MS. C.)

In the Cambridge University Library: 4:23b, 30, 31; 5:4-8, 9-13; 36:16; 25:7 or 8; 25:12, 16-23; 26:1-2.

In the possession of The Rev. Dr. M. Gaster of London: 18:30-31; 19:1-2; 20:4-6; 37:19, 22, 24, 26, and 20:12 (?). This information about Dr. Gaster[2] was correct up to 1904, according to Lévi.

In the Library of the Consistoire Israelite in Paris: 6:18-19; 28:35, 7:1, 4, 6, 17, 20-21. See Appendix C.

MS. E. In the Adler Collection of the Library of the Jewish Theological Seminary, noted as Adler Ms. 3597: This ms. covers 32:16-31:1 on one paper leaf with 24 lines on the recto and 21 lines on the verso. The ms. resembles MS. D and MZ in that the text agrees mainly with the B margin readings.[3]

2Q181 and 2Q182 These fragments were found in Grotto 2 at Qumran, consisting of three pieces. 2Q181 covers 1:19-20 (?) and 6:14-15 (?), and

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[1] M. H. Segal, "Dappim nosep̄im mittok̲ sep̄er ben Sira," *Tarbiz*, XXIX (1959-60), 313-323.

[2] M. Gaster, "A New Fragment of Ben Sira," *Jewish Quarterly Review*, XII (1899-1900), 688-702. Cited hereafter as *JQR*.

[3] For facsimiles of Ms. E see Joseph Marcus, "A Fifth Manuscript of Ben Sira," *JQR*, XXI (1930-31), 223-240. See also a note on Marcus' article by Max L. Margolis, *JQR*, XXI (1930-31), 439-440.

2Q182 covers 6:20-31.[1] The text of 2Q182 was already known in MS. A and 6:28 may have already been visible in MS. C (Lévi's D). In hemistich and columnar arrangement, the manuscripts resemble MS. B from Cairo. They establish the presence of Sirach within the Qumran community, and correspond closely in date to the Masada Scroll. For arguments against the early dating of the Qumran and Masada fragments see Solomon Zeitlin, "The Ben Sira Scroll from Masada."[2]

MS. MZ This manuscript is presumed to be stored at the Shrine of the Book, Jerusalem, Israel. Discovered April 8, 1964, at Masada, the scroll covers 39:27-44:17. (Yadin lists the ms. as 39:27-43:30 with no explanation of the discrepancy in its actual length and the notation by him.) Facsimiles with brief critical notes have been published by Yadin.[3] Since this new manuscript overlaps the Cairo Geniza text MS. B from 39:27-44:17, we now have two important witnesses to the Hebrew, and a means for solving many textual problems which have heretofore existed between the readings of the Greek, Syriac and Hebrew texts.

We have consulted the critical commentaries which were available to us. Most important and helpful has been the careful work of Rudolph Smend.[4] Much

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1. M. Baillet, J. T. Milik and R. de Vaux, Discoveries in the Judean Desert of Jordan III, Texts (Oxford: The Clarendon Press, 1962), pp. 75-77.

2. Solomon Zeitlin, "The Ben Sira Scroll from Masada," JQR, LVI:3 (1960), 185-190.

3. Yadin, The Ben Sira Scroll. See a review of this publication by Patrick Skehan, Journal of Biblical Literature, LXXXV (1966), 260-262. Cited hereafter as JBL.

4. Rudolph Smend, Die Weisheit des Jesus Sirach (Berlin: Verlag von Georg Reimer, 1906). Smend's emended text is published in Die Weisheit des Jesus Sirach hebräisch und deutsch (Berlin: Verlag von Georg Reimer, 1906).

of the work of Smend still stands, since many of his emendations are now supported by the Masada Scroll. For Smend's earlier impressions of the MS. B, one should consult his transcriptions published in 1897.[1] His earlier and later transcriptions do not always agree. As a check against Smend, one should consult Israel Lévi's unemended text.[2] Also Hermann L. Strack's _Die Sprüche Jesus der Sohnes Sirachs_ should be consulted.[3] Strack's transcriptions are unreliable at points, but serve as another witness to the state of the manuscript in 1903. A. E. Cowley provides an excellent translation of the Hebrew texts which were extant in 1897.[4] His work includes a Greek translation on the left-hand pages, parallel to the Hebrew translation. The most thorough study of the text of Sirach, in English, is Oesterley and Box's "The Book of Sirach," in R. H. Charles's _The Apocrypha and Pseudepigrapha of the Old Testament_.[5] This work contains a sizable apparatus criticus, but it also reflects the scholars' preference for the Greek text. This work will remain a standard reference book until a new critical text for the entire book of Sirach can be produced. The facsimiles of the Cairo Geniza texts should of course be consulted. These are found in _The Facsimiles of the Fragments Hitherto Recovered of Ecclesiasticus in Hebrew_ (Oxford and Cambridge, 1901). This work contains sixty photographs.

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[1] Rudolph Smend, _Das hebräische Fragment der Weisheit des Jesus Sirach_ (Berlin: Weidmannsche Buchhandlung, 1897).

[2] Lévi, "The Hebrew Text of the Book of Ecclesiasticus," _Semitic Study Series_, III.

[3] Hermann L. Strack, _Die Sprüche Jesus, des Sohnes Sirach_ (Leipzig: A. Deichertische Verlagsbuchhandlung Nachf. 1903).

[4] A. E. Cowley and M. A. Neubauer, _Ecclesiasticus XXXIX:15 to XLIX:11_ (Oxford: The Clarendon Press, 1897). Cited hereafter as Cowley.

[5] G. H. Box and W.O.E. Oesterley, "Sirach," _The Apocrypha and Pseudepigrapha of the Old Testament_, I and II, edited by R. H. Charles (Oxford: The Clarendon Press, 1913), I, 268-517. Cited in the textual study as Box.

Unfortunately Duke University Library does not possess a copy of it, although it has been ordered since we began this study. The Andover-Harvard Theological Library does own a copy, which we borrowed on inter-library loan for two weeks. We made Xerox copies of the plates for this study, but found that some of the marginal readings were difficult to read. We have since ordered photographs or negatives from the Bodleian Library, Oxford, England, and have also requested information about Mrs. Lewis and Mrs. Gibson's fragment of 39:15-40.

The Greek Text of Sirach

The Greek texts of Sirach still remain the best version of Ecclesiasticus. The large number of Greek witnesses, the variety of variants, and the completeness of these texts, insure that we shall continue to be dependent upon the Greek for emendation of the Hebrew. The Greek version is the oldest of the versions made from the Hebrew original. The grandson of Sirach tells us in his prologue to his translation of the difficulty he experienced with it:[1]

> You are urged to read with goodwill and attention and to be indulgent in cases where, despite our difficult labor in translating, we may seem to have rendered some phrases imperfectly. For what was originally expressed in Hebrew does not have exactly the same sense when translated into another language.

From the very beginning of the Greek version there were errors of translation. Some of these are obvious in the material we have studied, but they are not so numerous as had been supposed prior to the discovery of the Masada fragments.

One characteristic of the Greek version which increases the value of the other versions is the Great Displacement of the text between chapters 30 and 36. The natural sequence of the theme is interrupted, showing that one section, 30:25-33:13a, has been transposed with another section, 33:13b-36:16a. That this represents a displacement of leaves in some exemplar is shown by the fact that almost exactly the same number of lines are involved in each section. All the extant Greek manuscripts have the displacement noted above. But the Hebrew, Syriac, Old Latin, Armenian and Arabic versions have the chapters in correct order. Thus these versions have an earlier origin than, and a different exemplar from, the oldest of our Greek texts.[1]

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[1] The Prologue to Ecclesiasticus, taken from the Revised Standard Version of the Apocrypha (New York: Thomas Nelson & Son, 1957).

Of the Greek text-types, Oesterley and Box suppose there were two: the grandson's version (the primary text) now represented in A, B and א, and the cursives 68, 155, 157, 296, 307, and 308; and a secondary Greek text containing additions to the text which are also found in the Old Latin, Syriac, Syro-hexaplar and the Hebrew text. This secondary text is represented in the cursives 55, 70, 106, 248, 253, and 254, and in the uncials C and S^c. Since these carry the Great Displacement, they seem to have been corrected at a late date.

For a detailed discussion of the Greek manuscripts and their groupings, the reader should consult Joseph Zeigler's recent study of the Greek text of Sirach.[2]

The Latin Text of Sirach

The Old Latin version is a carefully rendered, literal translation, based for the most part on the Greek text. The Greek text underlying the Latin was free from the disarrangement of the chapters occurring in our extant Greek manuscripts.

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[1] For a discussion of this matter, see A. A. Di Lella, *The Hebrew Text of Sirach*, pp. 49-50; R. H. Charles, *The Apocrypha and Pseudepigrapha of the Old Testament*, I, 280.

[2] Joseph Ziegler (ed.), "Sapientia Jesus Filii Sirach," *Septuaginta* XII, 2 (Göttingen: Vandenhoeck und Ruprecht, 1965), 53-80. Cited hereafter as Ziegler.

Dr. H. Herkenne studied the Old Latin text in 1899 before the discovery of the first leaves of the Hebrew text of Cairo.[1] Dr. Herkenne had already concluded that portions of the Latin text rested upon Hebrew words rather than Greek. Cowley was hesitant to accept all of Herkenne's conclusions and would admit only a Hebrew coloring to the Latin text.

Our study of the MZ fragments now confirms in our mind that the Latin scribes, at points, actually disregarded the Greek for the Hebrew readings. See Ziegler's similar conclusions regarding the Latin's use of the Hebrew.[2] There is no doubt that the Latin reflects the Hebrew text. The only other possibility is that the Greek behind the Latin was, itself, closer to the Hebrew than our present Greek manuscripts.

The reader will find in our commentary citations of agreement between Latin and Hebrew. The Latin manuscripts which we cite for readings are those listed in the recent Roman edition of the Latin text, _Biblia Sacra Iuxta Latina Vulgatam Versionem_.[3] The textual student may wish to reopen the question of the origin and critical character of the old Latin version of Ecclesiasticus. This present study indicates that the Latin is partially based upon a Hebrew text.

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[1] H. Herkenne, _De Veteris Latinae Ecclesiastici I-XLIII_ (Leipzig, 1899). _N.V._ A review of Herkenne's work may be found in _JQR_, XII (1900), 168-171.

[2] Ziegler, _Septuaginta_, p. 27.

[3] _Biblia Sacra Iuxta Latinam Vulgatam Versionem_: "Sapientia Salomonis, Liber Hieus Filii Sirach" (Rome: Typis Polyglottis Vaticanis, 1964). This edition is not a critical text of the Old Latin, but a reconstruction of the archetype of the late and corrupt Old Latin that produced the Vulgate manuscripts. We wait for the Beuron Edition: _Vetus Latina_ by Bonifatius Fischer (Freiburg: Verlag Herder, 1960). See _JBL_, LXXXIII (1964), 100, and LXXXV (1966), 513.

The Old Syriac Text of Sirach (Peshitta)

The Syriac text is a primary witness to the Hebrew text. The Syriac text is a very free translation which at times reads with the Greek, conflates the Greek and Hebrew versions, omits large segments of material, or offers readings not found elsewhere.

The Syriac text is essential for the resolution of textual problems in both the Hebrew and the Greek texts. Its value is increased by the fact that its chapters are in the correct order, indicating its relationship to Greek texts which are earlier than our extant Greek manuscripts.

The reader may wish to consult the Walton Polyglot which contains the Syriac text.[1] I have found that this text contains some errors and cannot be followed uncritically. We have secured a critical text by Paul Antonii de Lagarde.[2] This work is based upon Walton's Polyglot and six codices in the British Museum. A list of these codices will be found in the front of De Lagarde's book. The manuscript number for the oldest Syriac ms. of Ecclesiasticus in the British Museum is 12142.[3] An apparatus criticus for Sirach in Syriac is given in De Lagarde's work on pages iv-x.

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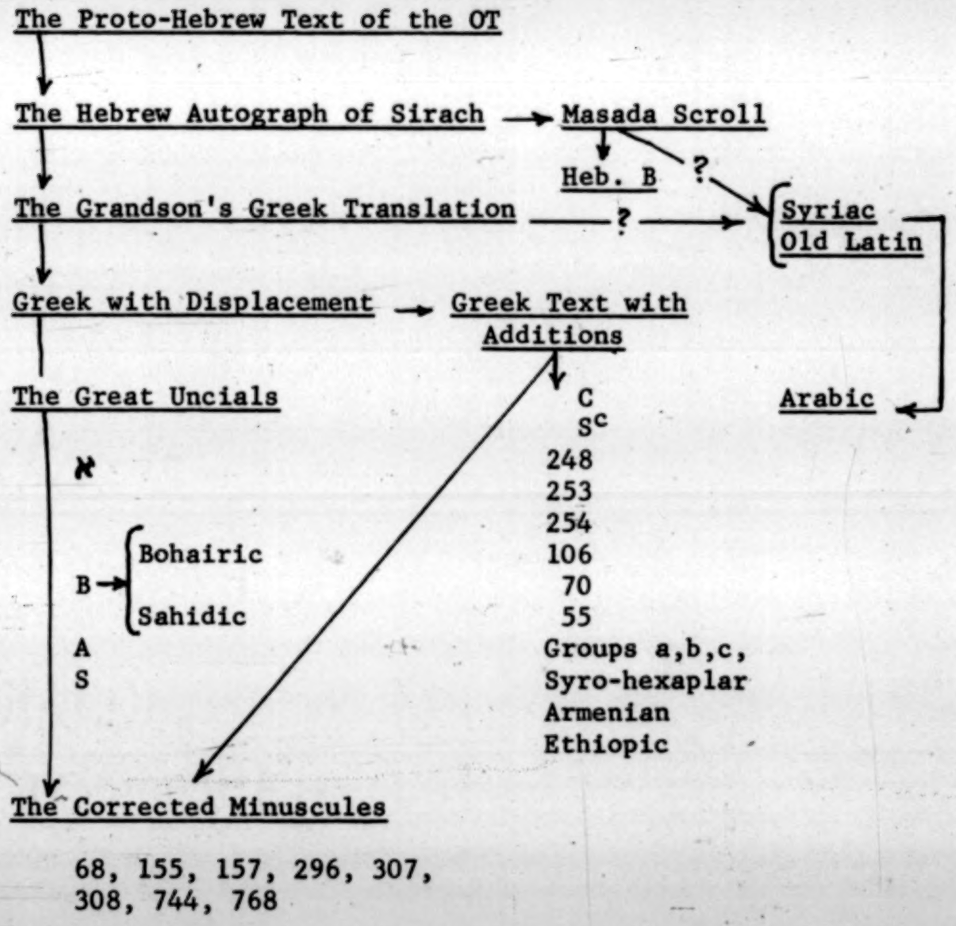
[1] Brian Walton, *Biblia Sacra Polyglotta* (London, 1657).

[2] Paul Antonii de Lagarde, *Libri Veteris Testamenti Apocryphi Syriace* (London: Williams and Northgate, 1861).

[3] De Lagarde used 12142 for his critical text. For a description of all Syriac mss. of Ecclesiasticus see Peshitta Institute (ed.), *List of Old Testament Peshitta Manuscripts* (Leiden: E. J. Brill, 1961), pp. 107-108. Most of the Syriac texts are of a late date. In different libraries, they range from seventh century (3); eighth (1); ninth (2); tenth (5); eleventh (7); twelfth (4); thirteenth (3); fourteenth (1); fifteenth (2); sixteenth (5); seventeenth (17); eighteenth (4); nineteenth (7). Cod. Mus. Brit. 12142 cannot be dated exactly and may belong to the sixth century. It seems to be the parent of all later Syriac mss. According to Box, the corruption of 12142 occurs in all later Syriac mss. Further work on a critical Syriac text would probably be justified, since De Lagarde's text is the most recent critical Syriac text we have.


The Proto-Hebrew Text of the OT
The Hebrew Autograph of Sirach
Masada Scroll
Heb. B
?
The Grandson's Greek Translation
?
Syriac
Old Latin
Greek with Displacement
Greek Text with Additions
The Great Uncials
C
S^c
Arabic
א
248
253
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Bohairic
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55
A
Groups a,b,c,
S
Syro-hexaplar
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Ethiopic
The Corrected Minuscules
68, 155, 157, 296, 307,
308, 744, 768

A PROPOSED CHART OF THE TEXTUAL HISTORY OF SIRACH

The Date of the Masada Fragment

No absolute date can be assigned to the Masada Fragment. Tentative conclusions suggest that the scroll is a scribal copy made sometime between 100 B.C. and 73 A.D. The evidence of archaeology, writing, syntax, grammar and orthography supports these dates.

The evidence from archaeology. The expedition at Masada lasted from October, 1963, to April, 1964, and was headed by Yigael Yadin.[1] The main structures on the site were the buildings of the Herodian palace, surrounded by a casemate wall and several smaller buildings. Habitation is evidenced from the Chalcolithic to the Byzantine periods. The construction of the buildings reveals how several groups used the site from the time of Herod through the period of the First Revolt, 66-73 A.D. A Roman garrison occupied the site in the time of Archelaus, Agrippa and the procurators. The garrison was seized in 66 A.D. by rebellious Jews who remained there until 73 A.D. They settled mainly within the casemate wall, erected structures for defense, added a synagogue and an immersion pool, and stored many manuscripts at Locus 1039. The Ben Sira Scroll was not found in this lot, which included a scroll of "Psalms of Sacrifice," a Hebrew apocryphon, a fragment of Leviticus, a papyrus fragment in paleo-Hebrew, and another small Hebrew fragment. This lot of fragments was found close by the old synagogue. Nearby, at Locus 1040 were found coins: seventeen silver shekels of the First Revolt, ten of the year Two (67 A.D.), two of the year Three (68 A.D.), two of the year Four (69 A.D.), three of the year

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[1] Yigael Yadin, "The Excavation of Masada--1963-64, Preliminary Report," *Israel Exploration Journal*, XV, No. 1-2 (1965). Cited hereafter as *IEJ*. For information on the earlier excavations at Masada see: *Masada, Survey and Explorations 1955-1956* cited in note 1, p. 3 *supra*. For a brief summary with color photographs see: Yigael Yadin, *Masada*, translated by Moshe Pearlman (New York: Random House, 1966). For a popular account of the Masada excavation, see: Daniel Gavron, "The Masada Dig," *Commentary* (October, 1964).

Five (70 A.D., the year Jerusalem fell).

Across the main court of the palace at Locus 1109, the Ben Sira Scroll fragments were found on April 8, 1964. They were stored within the north casemate upon an elevated bench in the northeast corner of the room. The fragments were folded and crushed, apparently torn away from the main body of the book. The room was small and the presence of rolling stones within the room suggests that the room may have been a storage area. That a defense was made against assailants is clear from the rolling stones located here and elsewhere on the site.

The size of the entire Masada Fragment of Ben Sira is 39 x 17 cm. It is made up of two pieces of leather stitched together. The stitches are still visible. The scroll is fragmented into twenty-six pieces, decomposed by dampness, and difficult to read. Thirteen columns of text have been partially preserved with many lacunae. Yigael Yadin has had good success in photographing the fragments under infra-red light. The facsimiles are published in his *The Ben Sira Scroll from Masada*. The text covers a significant portion of 39:27-44:17.

After the revolt a Roman garrison occupied the site of Masada from 74-111 A.D., as evidenced by coins. There was no habitation at Masada for the time of Bar-Cochba and Yadin concludes that Masada would not have been safe for the Jews, who chose to flee to the Judean desert. The last period of occupation at Masada is Byzantine, attested by coins and mosaics. This settlement, begun in the fifth century, lasted until the Persian conquest. After this, there is no occupation at Masada which can be attested by archaeology.

On the basis of archaeology we may date the Ben Sira Scroll at no later than the fall of Masada at the end of the Revolt of 66-73 A.D. Yadin draws the same conclusion. "The latest possible date (73 C.E.) for all of them [i.e., the scrolls and fragments] can be established with certainty from the archaeological and historical fact alike."[1]

Paleographic evidence for dating the MZ Fragment. Frank M. Cross has established guidelines for dating Hebrew scripts.[2] Cross concludes that we can discern three distinct periods of early Jewish bookhand: (1) Archaic, ca. 200-150 B.C., (2) Hasmonean, ca. 150-30 B.C., and (3) Herodian, ca. 30 B.C. to 70 A.D. The majority of mss. from Qumran fall into categories (2) and (3). A type of early script is 1 Samuel from Cave IV, perhaps as early as late third century or early second century.[3] The Isaiah Fragment is dated to the beginning of our era. Yadin offers a discussion of the alphabet of the MZ Fragments, noting that aleph and samekh are definitely Hasmonean, with some forms tending toward the Herodian type. Yadin sent the fragments to Cross, who dated them between 100 and 75 B.C. Professor N. Avigad of Hebrew University agreed.[4] We have read the entire set of fragments and note that the letters lack uniformity of size and constancy, but some of these distortions must be attributed to the shrinkage or stretching of the manuscript. Plates VII and VIII seem to approach the qualities of Herodian, while the other plates demonstrate some Hasmonean characteristics. In this matter, however, we must accept the opinion of the experts, who date the fragments to about 100-75 B.C.[5]

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1. Yigael Yadin, "The Excavation of Masada," IEJ, XV (1965), 103. See also Yadin, The Ben Sira Scroll, p. 4.

2. See Frank M. Cross, "The Oldest Manuscripts from Qumran," JBL, LXXIV (1955), 147-172.

3. Cf. the plates in J. T. Milik, Ten Years of Discovery in the Wilderness of Judea (London: The SCM Press, 1959). The plate pages are not numbered.

4. Yadin, The Ben Sira Scroll, note 11, p. 4.

5. J. C. Trever, "Completion of the Publication of Some Fragments from Qumran Cave I," Revue de Qumran, XIX (November, 1965), 323-349. Trever

A very helpful alphabet, greatly enlarged, has been included in the Hebrew section of Yadin's work.[1] Thus we were afforded recourse to the alphabet when readings in the fragment were in question. Attention should be called to the great similarities between certain of the letters. Scribal errors may be traced to confusion of mem with samekh, waw with yodh, daleth with ayin, he with heth, pe with mem, and resh with daleth. Aleph was often confused with ayin.

Evidence of date from grammar, syntax and orthography. The grammar, syntax and orthography of the Masada fragments do not fix exactly the date of the manuscript. But we can say that the text exhibits characteristics of late Hebrew. The closest Biblical Hebrew of this type is found in Ecclesiastes. We therefore assign an approximate date of 200 B.C. to the language of the Masada text. The reader is referred to M. H. Segal's Mishnaic Hebrew grammar for a detailed discussion of the character of late Hebrew.[2]

The following general tabulation, while certainly not exhaustive, reveals the character of the Masada text. At points where emendation of Masada is well grounded upon Heb. B, we cite Heb. B for usage also.

1. The waw consecutive is used as in classical Hebrew. See usage at:

42:1c	וה[ ]ית	(MZ and Heb. B)
42:8c	והיית	(MZ and Heb. B)

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notes such characteristics as size of letter, heaviness of stroke, angle and formation of letter, and the tendency to finish off the upper stroke. Late letters are marked by regularity of height, finesse on the small letters, and elongation of the mem, ayin, and resh.

[1] Yadin, The Ben Sira Scroll, p. 13 (Hebrew section).

[2] M. H. Segal, A Grammar of Mishnaic Hebrew (Oxford: The Clarendon Press, 1927).

42:11d	והובשתך	(Heb. B)
42:18d	[ו]יביס	(MZ and Heb. B)
43:13a	ותנצה	(MZ and Heb. B)
43:15b	ותגדע	(MZ and Heb. B)

2. The waw consecutive is used anomalously in several instances. In many places the simple tenses are coordinated with the waw conjunctive. Note the following coordinated imperfects:

43:19b	ויצמה	(MZ and Heb. B)
43:23b	ויסע	(Heb. B)
44:9b	וישבתר	(Heb. B)

3. The participle is heavily employed as a present tense, and as a noun form. This usage is so widespread that we refer the reader to the following section on orthography. The participles are most used in qal, piel, and hiphil. The passive participle is rarely used.

4. In common with other late forms of Hebrew, the piel is extensively used as a causative. On this use of the piel see:

42:5b	מהלכת	(MZ)
43:5b	ינצה	(Heb. B)
43:6a	יאריה	(MZ)
43:13	תווה	(MZ)

For the hiphil causative see:

42:2	להצדיק	(MZ)
42:11	וחובשתך	(MZ)
42:17	השפיקו	(MZ)

5. The pual is not used except in the participle and then only rarely. This stem is replaced by the hithpael. See the emendation at 42:7b.

6. The intensive stems are extended to the ayin-waw and ayin-yodh

roots.

42:12b	תסתןיד	(Heb. B, a deduced verb from סוד)
42:19a	מחוה	(MZ)
43:4d	תכוה	(Heb. B)

7. The poel and hithpoel forms, already rare in Biblical Hebrew, are retained in Sirach.

8. ש as a relative particle appears in the Masada text. We have rejected this reading for אשר which is provided by Heb. B at 44:9.

9. There is heavy use of the 3 sg. and 3 pl. pronominal suffixes, a rare use of the 2 sg. suffix, and an avoidance of the 1 sg. and 2 pl. suffixes. This is characteristic of late Hebrew.

10. In noun forms, the Masada text uses the nomina actionis and the nomina agentis regens in the construct state. This is especially common to the Mishnaic Hebrew. The plural ending is attached to the regens as at 43:4, 43:33 and 44:1. Many nouns are formed with the participles, by reduplication of stems, and by addition of the termination ון . The qittul verbal noun from the piel stem is used. See 40:29 and 41:28.

11. The personal pronouns seem to be avoided, except that הוא is used for emphasis when the subject is God. This shunning of the personal pronouns is typical of Mishnaic Hebrew.

12. The orthography and vocabulary attest the general date of the Masada fragments. By scanning the texts of Heb. B and MZ one can see that more forms are written plene in Heb. B than in MZ. This suggests that there was a rewriting of Heb. B, an assumption already supported by the synonyms in B Mg. and Heb. B text. Many nouns formed on participles appear plene in Heb. B and defectiva in MZ. We can say that generally MZ conforms to Biblical forms, but not always. The

following tabulation is based upon MZ text usage, or emendations which are well-grounded upon Heb. B. The tabulation indicates the most prominent usage of the words in the Old Testament, based upon Mandelkern's Veteris Testamenti Concordantiae Hebraicae atque Chaldaicae.[1] References to usage in the Dead Sea Scrolls are based upon the Koncordanz zu den Qumrantexten by Karl George Kuhn.[2]

מְיוֹשֵׁב 40:3d in Heb. B, written plene in BH and NH. Plene at Genesis 24:3, 24:62; Exodus 18:14; Numbers 13:19, 29 and 14:14; Deuteronomy 3:2; Josiah 9:7; Judges 4:2; Jeremiah 4:7 and many times; Amos 1:5, 8 and 8:8, twice plene at Psalms 2:4 and 22:4. Elsewhere usage is generally defectiva, including once in Job.

מֵעוֹסֶה 40:4a in Heb. B, m. sg. ptcp. from עָסָה , only three times in OT at 1 Samuel 28:14, Psalms 104:2 and Isaiah 22:17 and always written defectiva (cf. the plene form in Jastrow, p. 1063).[3]

רוֹדֵף 40:6d m. sg. ptcp. from רָדַף , generally written defectiva in OT but the plene form appears at Threni 1:6, Joshua 8:20 and in NH.

צוֹרֵף 40:7 in Heb. B attested in plene form in NH only. For the defectiva noun form see II Chronicles 2:15.

נֹצֵר 40:15 of MZ after the general BH usage. See Exodus 34:7; Psalms 31:24; Proverbs 13:3, 16:17, 27:18; Job 7:20 and 27:18. Note the heaviest use of this word is among the late literature.

מוֹצֵא m. sg. ptcp. at 40:18a and 40:19 by Heb. B. MZ om. at 40:18a. In BH the form is plene at Psalms 119:162 and Ecclesiastes 7:26. The form is defectiva and with suffixes at Genesis 4:14, 15; Proverbs 4:22, 8:35, and Jeremiah 50:7. Thus usage is divided in BH.

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[1] S. Mandelkern, Veteris Testamenti Concordantiae Hebraicae atque Chaldaicae (Lipsiae: Typis Drugulini, 1925).

[2] Karl Georg Kuhn, Konkordanz zu den Qumrantexten (Göttingen: Vandenhoeck und Ruprecht, 1960).

[3] Marcus Jastrow, A Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature, I and II (New York: G. P. Putnam's Sons, 1903), 1544. Cited hereafter as Jastrow.

תֹאַר in MZ at 42:12 and in Heb. B at 11:2 and 42:12. This same form is used in Genesis, Deuteronomy, I Samuel, Isaiah and Threni. Cf. תֹאַר used in MZ at 43:9 and 43:18, probably an orthographic duplicate of תוֹאַר See תוֹאַר in Heb. B at 36:27, 43:1, 43:9 and 43:18. Cf. תוֹר chiefly in Numbers and Deuteronomy, and Ecclesiastes 1:3 and 7:25.

יוֹדֵעַ at 40:29 by Heb. B and MZ. The plene form is chiefly found in late Biblical literature. See I Samuel, II Samuel, Isaiah, Psalms, Proverbs, Ruth, Ecclesiastes, Esther. The form is always plene in II Chronicles. The plene form is attested in NH and Dead Sea Scrolls. A few defectiva forms are found in Genesis, most of I Samuel, and a few in Psalms and Proverbs.

לְאֵין at 41:2b in MZ. The preposition and negative are confined to late literature, chiefly in I and II Chronicles, Ezra, and Nehemiah.

חֲסַר at 41:2b in MZ. We have rendered the adj. as a cstr. in line with predominant usage at I Samuel 21:16, Proverbs 6:32, 7:7, 9:4, 9:16, 10:13, 11:12, 12:9 and 11, 17:18, 24:30, and 28:16. On the use of the participle see I Kings 11:22 and Ecclesiastes 6:2 and 10:3.

כשֵׁל in MZ at 41:2 and 42:8b; used defectiva in BH at Psalms 105:37 and II Chronicles 28:15. The form is plene in Heb. B and at Isaiah 5:27, Jeremiah 46:16 and Job 4:4. The form is plene in NH.

נוֹקֵשׁ in MZ only at 41:2 and in qal ptcp. once in BH at Psalms 9:17.

וַאֲבוּד at 41:2d in MZ as passive ptcp. Heb. B attests an active ptcp. as does BH in Deuteronomy 26:5, and also in Psalms, Job and Ecclesiastes. MZ is more in line with late usage. Cf. Jastrow and Segal.[1]

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[1] Segal, A Grammar of Mishnaic Hebrew, p. 57.

קֲדמוֹן at 41:3b in MZ, an abstract noun. Cf. אחרון in the same verse and see Jastrow and Segal.[1]

עַל-יְדֵי at 41:9 in B Mg. This is a late expression. Cf.עַל-יַד. I Chronicles 25:26, II Chronicles 26:13, 23:18, 29:27, and Proverbs 13:11.

יְשִׁימָה at 41:14 in MZ. Late Hebrew alternates between spelling with a שׂ and a ס . B Mg. has סִימָה.

מוּסָר at 41:14a in MZ. See also 42:5, 8 in B Mg. The word is attested in Deuteronomy 11:2; Isaiah 53:5; Job 12:18, 20:3; Jeremiah 10:8 and 30:14. Usage is heaviest in Proverbs. Sirach makes much use of the word.

נָאֵוה at 41:16 in MZ; plene as in BH at Proverbs 17:7, 19:10, 26:1; Canticles 1:5, 2:14 and 4:3; Psalms 33:1, 147:1. The form in BH is never defectiva.

לָשׂוּשׂ at 41:16a in MZ, a qal inf. cstr. attested in BH at Deuteronomy 30:9 and Isaiah 66:14.

מְשׁוּתָּף at 41:18c. Cf. 42:3a in MZ and B Mg. The word is attested only in NH (see Jastrow, p. 1544).

שׁוֹאֵל at 41:20a in B Mg.; only plene in NH and Scroll of the Rule 6:12. שְׁאֹל is always defectiva in BH, as at Deuteronomy 10:12, 2 Samuel 3:13, 14:18; 1 Kings 2:16; Jeremiah 38:14; Micah 7:3. The Wisdom Literature, Ezra and Chronicles prefer the infinitive construct.

חֵרֵף at 41:22d in MZ, is found in BH at Psalms 69:10, 119:42 and Proverbs 27:11.

לְהַצְדִּיק at 42:2b in MZ. The verbal use of צָדֵק is generally late. In the qal we find the verb in Job 4:17; 9:2, 15, 20; 10:15; 11:2; 15:14; 13:18; 32:2, and 33:32; Psalms 19:10, 51:5, 143:2; Isaiah 5:23; Jeremiah 3:11; Ezra 16:52; Daniel 8:14. Usage with מִשְׁפַּט is confined to Job, Psalms, Isaiah, the Damascus Covenant 15:7, the Scroll of the Rule and the Hymn Scroll. Sirach uses an expression which was common between the dates of the compositions of Job and the Qumran literature.

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[1] Segal, A Grammar of Mishnaic Hebrew, p. 119.

וְיֵשׁ at 42:3 in the absolute state in both MZ and Heb. B, as at Proverbs 8:21. Elsewhere across the entire OT it appears in construct relation.

תַּגָּר at 42:5 in MZ and Heb. B. The word appears only in NH. See Jastrow.

מְהַלֶּכֶת at 42:5b in MZ, piel f. sg. ptcp. used as a causative and replacing the normal hiphil stem.

הַכֹּל at 42:7b in MZ and Heb. B. The presence of the article is unusual for Sirach, while we expect the article in both NH and BH.

זָהִיר at 42:8c, a noun; not attested in BH, but the root is attested as a verb in BH in niphal and hiphil. The word appears as a noun in NH.

צָנוּעַ at 42:8d m. sg. passive ptcp. used in the plural at Proverbs 11:2. The word appears as hiphil inf. abs. at Micah 6:8.

וְהוֹבַשְׁתְּ at 42:11d in MZ and Heb. B. Cf. Jeremiah 10:14 and 46:24.

מִטִּיב at 42:14a a comparative mem + n. m. sg. "character," which is used only in NH. See Jastrow, p. 529.

מְפַחֶדֶת at 42:14b in MZ, piel ptcp. attested in BH at Proverbs 28:14.

אֵמֶר at 42:15a in MZ, an exalted and poetic style found also in Job 20:28, 29; 22:22; Proverbs 19:7, 22:21.

הִסְפִּיקוּ at 42:17a in Heb. B. The hiphil is used for this root as in NH. Cf. הִשְׂפִּיקוּ in MZ attested in BH. See Job 20:22, 36:18 and 27:23. Heb. B shows a later spelling than MZ.

נִפְלָאוֹת at 42:17b a niphal pl. ptcp. appearing in BH at Exodus 34:10, Joshua 3:5, and Micah 7:15. Usage is chiefly in Psalms 72:18, 86:10, 98:1, 106:22, 119:18, 136:4; Job 5:9, 37:5, 42:3; Daniel 11:36. With a m.sg. sfx., see Psalms 78:4, 11; 107:8, 15, 21, 31.

מְגַלֶּה at 42:19b, a piel ptcp. in BH at Proverbs 11:13 and Job 12:22. Cf. also usage in M.

מְחַוֶּה at 42:19a a piel ptcp. attested only in NH, but חִוָּה is always piel in BH and NH. In BH the root is used chiefly in Job at 13:17, 15:17, 32:6, 10:17, 36:2 and Psalms 19:3.

חֵקֶר at 42:19b, a noun m. chiefly late in BH. See Isaiah 40:28; Psalms 145:3; Proverbs 25:3; Job 5:9, 9:10, 34:24, 36:26, and 38:16.

שֵׂכֶל at 42:20a, not attested as a noun in NH or DSS. In BH, usage is late. See Psalms 111:10; Proverbs 3:4, 13:15, 16:22, 19:11, 23:9; I Chronicles 22:12; II Chronicles 2:11, 30:22, and Daniel 8:25.

חָכְמָתוֹ at 42:21 in MZ only. Attested in BH with m. sfx. at I Kings 5:14, 10:24 and 11:41, and II Chronicles 9:23. As a noun f. it is most heavily used at Proverbs (30 times) and Ecclesiastes (13 times).

צֹרֶךְ at 42:21d and 42:23b in B Mg.; found in BH only at II Chronicles 2:15 and in NH usage.

מֵבִין hiph. m. sg. ptcp. at 42:21d as in BH usage, which is always late. See Isaiah 57:1; Psalms 119:31; Proverbs 17:24, 28:2, 7, 11; Daniel 8:5, 23, 27; Nehemiah 8:2, 10:29; I Chronicles 15:22, 25:8, 27:38, 28:9; II Chronicles 34:12, 35:3; Ezra 8:16 and Hymn Scroll 2:18.

עוֹמֵד plene ptcp. in MZ at 42:23. BH generally uses the defectiva form, but see the plene form at Exodus 3:5, Song of Songs 2:9, Daniel

11:6, II Chronicles 4:4, 6:3; also in NH (see Jastrow, p. 1086). See Scroll of the Rule 8:6, 14:3, 16:3, 6; Hymn Scroll 18:10 and 4 QT 24.

הוֹדָם in MZ at 42:25b; used in BH at Isaiah 30:30; Zechariah 6:13, 10:3; Psalms 8:2, 21:6, 45:4, 96:6, 104:1, 111:3; Job 32:22, 39:20, 40:10; Daniel 10:8, 11:21; Proverbs 5:9; I Chronicles 16:27, 29:25, and Habakkuk 3:3.

תֵּבֵל in MZ at 43:3a; used also in BH at Isaiah, Psalms; lightly used in I Samuel, Job, Proverbs, and I Chronicles. The noun is heavily used in the Dead Sea Scrolls.

נָסַק in MZ at 43:4b; found in NH only.

עֹשֶׂה in MZ at 43:5a which is normative for BH.

יְנַצַּה at 43:5b, a piel impf. 3 m. sg. used as a causative in NH with the sense of "make illustrious." In BH the piel means "act as an overseer."

יְאָרֵיחַ in MZ at 43:6a a piel impf. 3 m. sg. from אָרַח of NH. In BH the root appears in qal only.

נֶהְדָרָה in MZ at 43:11b, a niphal ptcp. In BH the niphal appears only as a perfect at Lamentations 5:12.

הֶקֵיפָה in MZ at 43:12a "circumference," formed on the hiphil stem from נָקַף ; in NH only (see הֶקֵיף in Jastrow, p. 349).

תָּוָוה in Heb. B and MZ at 43:13a; a piel is attested in BH.

יַקְרִים in MZ at 43:19c hiph. impf. 3 m. sg.; attested in hiphil in NH only, and only in qal in BH.

חָקַר at 43:28a. The verb and related noun have a widespread usage in BH, but heaviest usage is in the late literature of the OT. Cf. Deuteronomy 13:5, I Kings 7:47, II Samuel 10:3; Job 5:27, 26:27, 28:3, 27, 29:16, 32:11; Proverbs 18:17, 23:30, 25:2, 28:11.

בִּמְזִמָּתָם at 44:4 in Heb. B and MZ, noun f. from זָמַם ; found chiefly in the Wisdom Literature of the OT. See Job 21:47, 42:2; Proverbs 1:4, 2:11, 5:2, 8:12, 12:2, 14:17, 24:8; Psalms 10:2, 4, 21:12, 37:7, 139:20; Jeremiah 11:15, 23:20, 30:24, 51:11. In the DSS, cf. usage at Scroll of the Rule 11:6, Hymn Scroll 2:16, 4:21, 5:10, 10:1, and Damascus Covenant 5:19.

שֵׂיחַ Heb. B and MZ at 44:4c; only in NH as "thought." See Scroll of the Rule 10:16 and Hymn Scroll 1:35, 6:11, 9:7 and 11:5.

שֶׁ in MZ at 44:9a, a relative pronoun common to MH. This form is fairly infrequent in the Dead Sea Scrolls and seems to be avoided by Sirach elsewhere. At this verse, textual evidence indicates that the original was not שֶׁ but אֲשֶׁר . See our commentary on 44:9a.

וְצֶאֱצָאֵיהֶם in MZ at 44:12b. The form appears in BH at Isaiah 2:3, 22:24, 44:3, 48:19, 65:23; Job 5:25, 21:8, 27:14, 31:8 and also NH. The word is not used in the Dead Sea Scrolls.

13. Verb and noun forms which are not attested in BH or NH.

42:5a תמחהי ?

42:12b תִּסְתַּוֵּיד We deduce the verb סוּד.

42:19a מְחַוֶּה NH uses the piel f. ptcp. sg.

43:4d תְּכַוֶּה This verb is in BH only in niphal, and in NH in piel, niphal and hiphil. See Ges. 72 qq on the consonantal waw of an ayin-waw verb.

43:8d מְרַצֵּף piel ptcp. from רָצַף found in BH in qal and in NH in qal and niphal.

43:11b נֶהְדָּרָה niphal ptcp. not found in BH and unattested in NH in the niphal stem.

43:22 מַעֲרָף unattested as a noun in BH or NH. The verb עָרַף appears in qal in BH, and in qal and niphal in NH. We may either deduce the noun מַעֲרָף , or a piel ptcp. מְעָרֵף .

14. Summary. Although the Hebrew of the Masada fragments is very similar to the Hebrew of Job, Psalms and Ecclesiastes, Sirach also draws upon other earlier Biblical literature for his ideas and expressions. Sirach also has similarities to the orthography of the Dead Sea Scrolls. Due to the variety of Sirach's sources, it is not possible to assign an exact date to the Masada fragments based only upon orthography, syntax and grammar. But we may safely conclude that the Masada text has the general character of late Hebrew. This supports the evidence of archaeology and paleography that the Masada fragments antedate 73 A.D. The Masada text may have been copied as early as 100 B.C.

The Value of the B Margin Readings

One of the persistent problems in a textual study of Sirach in Hebrew has been the matter of the B Mg. readings. Scholars have noted that the readings are the product of different scribes, but little more has been added through the years concerning the margins' value. With the MZ fragments we have been able to establish that certain marginal readings are correct, while most are either haplographies, dittographies or synonyms. We have found Yadin's tables of readings to be very helpful in a study of the variants.[1]

Several errors have been found in Yadin's readings, and we should note these at the beginning of our discussion of the tables. In Table 3 at 41:16 לבוש should read לשוש ; at 42:7 חפקיד for Heb. B perhaps is מפקיד ; at 42:11e in the MZ column, יהי cannot be positively read in the MZ fragment; at 42:15 in the MZ column, some notation should be made of the MZ marginal reading of ואשננ̆ה ; at 43:18 in the B Mg. column, יהבה should be יהגה ; and finally at 43:23 in the B Mg. column we cannot find a reading of חשיק .

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[1] Yadin, The Ben Sira Scroll (Hebrew section), pp. 7-13.

Table 1. The Scroll and B Margin against Hebrew B text. There are fifty-two cases where the Scroll and B Mg. agree against Heb. B. Most of these cases are due to errors in the Heb. B. There are twenty-eight instances of haplography, six instances of dittography, one deliberate change in the text, two misspellings, and six omissions in text. We cannot find any evidence for another textual tradition in the B Mg. readings. We do know that the Heb. B scribe did not work carefully, and failed to notice and correct his errors. The synonyms of the Heb. B provided occasions for the scribe to make corrections. We have looked in detail at the handwriting of all the marginal readings in this table, and find that the same hand has corrected all of the Heb. B synonyms. These occur at 40:15, 41:2, 41:14c, 41:17, 41:18c, 41:22c, 42:3, 42:7b, and 43:4c. While some readings are obscure now, most appear to be in a cramped hand, lacking regularity and finesse, slightly leaning to the right or vertical, in a sharp pen, and lightly rendered. When the handwritings of all variants in Table 1 are classified, we find that forty-four of the fifty-two readings in B Mg. are made by the same scribe, who used a light, hesitant and crooked stroke. For simplicity we will call this scribal hand Alpha. In addition to these readings, there are three readings leaning to the left, and five entries made with a regular, bold stroke and a broad pen.

We conclude from Table 1 that there was no text available to the Heb. B scribe other than a copy much like our MZ fragment. Also, we are led to respect the integrity of the Alpha script in B Mg.

Table 2. The Scroll and Hebrew B Text against B Margin. There are thirty-nine entries under this table. Of these, we find that thirty-one cases

involved haplographies or dittographies arising from a text like MZ or Heb. B; five entries which may be synonyms of MZ; one instance where the B Mg. restores the correct reading (43:22 with the omission of טל); and two cases where the B Mg. is well attested in Greek, Latin or Syriac (44:2 and 44:4c).

Analysis of handwriting in B Mg. reveals that twenty-seven entries belong to the Alpha script outlined above. Of these, five seem to be synonyms and twenty-two are haplographies or dittographies. Six entries are in bold script, five entries are questionable types of script, and one seems to belong to the Heb. B scribe.

We conclude from this analysis of Table 2 that the disagreement of B Mg. from MZ does not attest another text, but shows us that the Alpha scribe made some mistakes. When he commits an error, his readings do not differ greatly from either Heb. B or MZ. He does not hesitate to add synonyms, probably because his exemplar is lacking.

Table 3. The Scroll differs from Hebrew B and B Margin. The most difficult variants to explain are those which find no agreement in either of the other sources. There are eighty-nine entries by verses in Table 3. It is difficult to provide meaningful statistics on variations since at times we are dealing with several variations at once. Since our prime interest here is to determine the integrity of the marginal readings, our analysis is directed to the margins of Heb. B and to the operations performed by the correctors of Heb. B. It may be helpful to check the tabulations which we have made of Table 3.

There are fifty-five cases where Heb. B varies from MZ, and B Mg. makes no attempt to correct the errors. Thirty of these cases involve haplographies or dittographies; nineteen are synonyms in Heb. B; six are omissions in Heb. B which B Mg. does not attempt to fill. There are twenty-one cases where B Mg.

attempts to improve the text: either by varying the readings from Heb. B and MZ, by conflating Heb. B and MZ, or by following Heb. B or MZ approximately.

The following tabulation will substantiate our conclusions, based on Table 3.

A. Dittographies and Haplographies in Heb. B uncorrected by B Mg.:
40:16, 40:16, 40:19c, 41:2, 41:4c, 41:6, 41:16b, 41:18, 41:22d, 42:1c, 42:4a, 42:6, 42:7, 42:7, 42:11c, 42:14, 42:23, 42:25, 43:1, 43:6, 43:7, 43:9, 43:9, 43:12, 43:13, 43:16b, 43:20, 43:25 44:3, 44:3c.

B. Synonyms of Heb. B, uncorrected by B Mg.:
40:17, 40:28, 41:1d, 41:2, 41:3, 41:4, 41:15, 41:20b, 42:7, 42:9, 42:10, 42:13, 42:15, 42:15c, 42:20, 43:10, 43:14, 43:17, 44:9.

C. Omissions in Heb. B, uncorrected by B Mg.:
40:12, 41:22a, 41:22b, 42:5b,c, 42:22, 43:12.

D. B Mg. corrects Heb. B, when Heb. B differs from MZ. The following entries are classified according to the scribal hand.
   1. Alpha handwriting: 40:30, 40:30, 41:5, 42:7, 42:7, 42:10, 42:11c, 42:14, 43:5, 43:7, 43:18, 43:23, 44:3.
   2. Bold handwriting: 41:20, 42:3, 42:10, 42:17, 42:20, 42:23, 43:2.
   3. Slanting to left: 40:18.

After analysis of these handwritings we find that both the Alpha and the Bold scribes tended to correct the Heb. B by the use of synonyms, by reference to Heb. B itself or by reference to a text like MZ. Sometimes their corrections are conflations of both Heb. B and MZ. We may conclude from our study of Table 3 that (1) several correctors have worked upon the B Mgs.,

(2) they did not undertake a systematic correction of the text, but allowed many errors to remain, (3) there may be a third or intermediate text between MZ and Heb. B which served as a source for some of the readings and synonyms of the correctors, and (4) the most extensive correcting in Table 3 was done in Alpha script, which tended to conflate readings of Heb. B and MZ, but also committed errors of haplography and dittography.

We may now attempt to draw some overall conclusions based upon our study of Tables 1, 2, and 3. We can recognize at least three correctors of Heb. B, who probably worked from some fragmented portions of a Hebrew text of Sirach. If the correctors had possessed complete manuscripts, we believe more of the errors of Heb. B would have been corrected. If these fragments existed, they were probably very much like our present fragment from Masada. The works of two correctors stand out. First is the Alpha script which appears to have more integrity than the other readings. Alpha is correct about as many times as he is wrong. Usually his errors will point one to the correct reading. His synonyms must be evaluated carefully. A second scribe, with bold script, has six correct readings with MZ. These letters are smooth and confident, made with a broad pen. His readings are second in value when compared to Alpha. For the rest of the script types, it is difficult to make any normative statements about their value. They appear less frequently, and must be evaluated as each verse is studied.

It will be clear that the above summary does not relieve the textual student of the responsibility of evaluating every reading on its own merits. Our results do not allow us to be categorical about the value of the marginal readings. We do believe that some slight priority exists in favor of the Alpha script, based upon its demonstrated integrity.

Prospects for Future Study

The priority of a certain marginal script has value for the further study of the Hebrew text of Sirach. As is known, the MZ manuscript breaks off at 44:17. But the Heb. B continues to the end of the book of Sirach. Textual study of these Hebrew portions of Sirach has been at a virtual standstill since Smend wrote his commentary in 1906. It is our hope to proceed with a more extensive study of the Hebrew text of Sirach, focusing particular attention upon the marginal readings in the rest of the Heb. B text. We should be able to test our hypothesis concerning the value of the Alpha script in establishing the correct readings. Such study can now be facilitated by our assurance of the basic integrity of the Greek text, which is in close agreement with the MZ fragments. The study of the remaining portion of Heb. B will also be aided by the insight we have gained into Sirach's vocabulary through MZ and other Hebrew manuscripts which have been found in recent years.

Ultimately, we should produce a comprehensive study of the entire book of Sirach. We now possess a wealth of Hebrew manuscripts of Sirach, already published in facsimiles, but scattered through various periodicals.[1] These manuscripts need to be brought together into one work, similar to the Oxford-Cambridge edition of the Hebrew facsimiles in 1901. Once the manuscripts are assembled, work could proceed on the writing of a textual study and commentary on the entire book. Such a work would be similar to Oesterley and Box's commentary in Charles's Apocrypha and Pseudepigrapha of the Old Testament.

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[1] See our notes on the Hebrew text of Sirach, pp. 3 ff. We have written the Bodleian Library, Oxford, for photographs of Heb. B 40:1-49:11, and 49:11 to the end of the book. One may consult C. Neubauer and A. E. Cowley, Catalogue of Hebrew Manuscripts in the Bodleian Library (Oxford: University Press, 1906), N.V. Early photographs of all Hebrew portions of Sirach may be seen in Facsimiles of Fragments Hitherto Recovered of the Book of Ecclesiasticus (Oxford-Cambridge, 1901).

In the meantime, Hatch and Redpath's Concordance to the Septuagint[1] stands in need of supplementation because of the new readings provided by the MZ fragments and the other Hebrew manuscripts recently found. While the readings need to be worked into the major volumes of Hatch and Redpath, this need not be undertaken at once since there is a third volume which includes Ecclesiasticus in detail. We need to work into this concordance all the new readings available in the Hebrew manuscripts. As a start in this direction, we include in the appendix of this dissertation a list of the new Hebrew words found in the MZ text of Sirach, along with the Greek equivalents.

Methodology

Our purpose is to establish a critical Hebrew text which is close to the autograph which was written by Ben Sira. For this task the Masada fragment is our best witness, based upon evidence of its proximity to the autograph in date and language. The Heb. B text and the Greek texts are next in value, especially when we consider the variant readings in these texts. The Syriac and Latin texts, because of their relation to the early Hebrew, are valuable witnesses. The Syriac most often witnesses to the Hebrew text.[2] The above versions constitute our prime sources of textual information. Other versions, such as the Sahidic, Bohairic, Syrohexaplar, Ethiopic, Armenian, and Arabic, are available to us in the collations provided by Ziegler in support of his critical Greek text. The Bohairic and Sahidic generally read together, since both are made from the Uncial B. The Syrohexaplar, Armenian, and Greek 253 are related and are called by Ziegler the "Origenic Recension." The Ethiopic version is paraphrastic and made from the Greek. The Arabic is made from the Syriac and retains the Syriac lacunae.

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[1] E. Hatch and H. A. Redpath, A Concordance to the Septuagint and Other Greek Versions of the Old Testament, I and II plus a Supplement (Oxford: The University Press, 1897). Cited hereafter as Hatch and Redpath.

[2] There is possible evidence that the Syriac reads with the Greek against the Hebrew. Cf. our analysis of 40:13, 40:17, 40:27, 41:1a,b for a few examples of the evidence. Professor John Strugnell asks whether Syriac may be reading a form of Hebrew, formerly underlying the Greek, which we do not now possess. Our studies have not suggested any readings for such Hebrew but given the heavy agreement of Syriac with the Hebrew texts, we see value in Professor Strugnell's question. This points to the need for a new critical Syriac text.

Resolution of the textual problems in the Hebrew requires a translation of all primary versions which offer readings. All variants must be checked and resolved by analysis for scribal errors or other reasons for their existence. It will not be possible to explain all readings but the attempt must be made.

The problem of the variants in the Heb. B text must claim our first attention. Our first step will be to evaluate the various Hebrew readings. The reader is referred to the earlier discussion on the relationship of the variants to the Hebrew text.

In the Greek variants we must especially watch for misinterpretation and misreading of the Hebrew text. Also, many Greek variants are intra-Greek improvements, and where these are obvious, they will be ignored. Where equally valuable Greek readings are not easily explained, we will look especially for agreements with the Hebrew texts and with the Syriac text.

In many places the texts of Heb. B and MZ are defective or missing entirely. Reconstruction of the Hebrew text must be undertaken, based upon a careful analysis of B Mg., the Greek, Syriac, and Latin texts, and all other variant readings. Recourse to the Greek is a first step in this task. We must check Hebrew equivalents to Greek words in two ways: (1) by consulting Hatch and Redpath's Concordance to the Septuagint, which will provide a wide view of usage of Greek when translating Hebrew; and (2) by establishing the vocabulary of Ben Sira by reference to a concordance of Greek-Hebrew equivalents of the book of Ecclesiasticus. This is available in two places: in Hatch and Redpath's Supplement and in Rudolph Smend's Index, which also provides Syriac equivalents.[1] Ben Sira's usage of Hebrew will have great weight for our emendations. Old Testament usage will be of greatest value in emendations when it is believed that Ben Sira draws his thought from an Old Testament passage. In the case of Ben Sira's use of Old Testament material, a careful check of the variant readings in the apparatus criticus to the Massoretic text should be made to determine if Ben Sira uses a text antecedent to the Massoretic text. Quotations from the Old Testament are not numerous in our present study, but we expect many quotations in the "Hymn to the Fathers" after 44:15, where Ben Sira deals with personages of the Bible. Mandelkern's Hebrew concordance provides a systematic reference to the Biblical use of words and expressions.

Many expressions and words common to Sirach will be found in the Dead Sea Scrolls. Where usage of Hebrew is questionable, it should also be checked in Georg Kuhn's Koncordanz zu den Qumrantexten.

Decisions must be made on usage of Hebrew words. Since we have established the late character of Sirach's Hebrew, vocabulary will be checked both in Biblical Hebrew lexicons and in Jastrow's lexicon for late Hebrew.

Finally, line length and meter must be considered. Line length will generally determine the words which are suitable for emendations. More work needs to be done on the problem of meter in Sirach. Stanislav Segert has made a general study of Hebrew meter.[2] As far as Sirach is concerned, Segert

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1. Smend, Index zur Weisheit des Jesus Sirach (Berlin: Verlag von Georg Reimer, 1907).

2. Stanislav Segert, "Vorarbeiten zur Hebräischen Metrik," Archiv Orientalni, XXI (1953), 481-524.

analyzes a portion of Chapter 44 and finds a regular 4 + 4 meter. Chapters 3-43 reveal no such regular pattern, but are irregular, generally after the pattern of proverbial literature. Meter in our chapters tends to be 4 + 4 but will vary at times from three to five beats per hemistich. Thus, we must rely more on word and line length.

Owing to the fragmentary nature of the Heb. B manuscripts, we have been forced to rely upon the earlier readings by Smend and Lévi, especially where the manuscript is faded or where the Xerox process did not sufficiently reproduce the facsimiles. In all cases, we have attempted a reading of our own. Where we could see a letter, even faintly, we transcribed that letter without notation. Letters which were questionable or invisible to us, but which were noted without question by Smend or Lévi, we have written into the text with a flat mark (_) over the letter(s). If we have attempted a reading which is questionable, but which we can partially see, we have indicated an arc (◡) above the questionable letter(s). Letters or words which are not in the manuscript, owing to lacunae, will be set off in brackets [ ].

Each verse is studied as a unit. We proceed with the Heb. B and Greek text as base texts. We then give the translation of the Syriac text, and the Latin text if it is important to the discussion. Lower-case letters of the alphabet are set above the Hebrew text to indicate the location and the order of the problems under discussion. These lower-case letters will also be found near the left margin of the body of the pages, serving as indices to the discussion of the problems of the text. Finally, after discussion, we render the critical text in Hebrew and its translation.

Conclusions

This study of the Hebrew text of Sirach has enabled us to draw the following conclusions:

1. The Masada fragments have established the basic integrity of the Cairo Geniza Heb. B text. The Cairo text has accumulated many errors but these can be resolved, for the most part, with help from G, MZ and Sy.

2. There does not seem to be any different Hebrew text represented by the majority of the B Mg. readings. Most of these readings are errors from misreadings of Heb. B and/or MZ. Others read with a text like MZ, or are synonyms. The synonyms argue only weakly for a third recension of the Hebrew text of Sirach, although we assume that first-century mss. of Sirach circulated in the middle ages.

3. In the sections we have studied, we find similarities of ideas and vocabulary with the Dead Sea Scrolls, but we cannot prove any dependence upon Qumran scribes for material in the Masada fragments or Heb. B. The language of the MZ fragments and Heb. B belongs to the first two centuries B.C.

4. Our confidence in the Greek text is heightened by reference to the MZ text. There are errors in the Greek, belonging either to the grandson or later scribes. The Greek text is the best single text of Sirach which we possess owing to its fidelity to the Hebrew and to its coverage of the entire book of Ecclesiasticus.

5. The exact nature of the Syriac version is not yet absolutely clear. The reasons for its conflations, additions, and lacunae have not become completely apparent in our study. The possibility that it may have been a lectionary is interesting, but this cannot be supported. It is possible that the Syriac scribe did not possess a complete Hebrew exemplar. We now need a critical Syriac text of Ecclesiasticus.

6. Need for additional study of the rest of the Heb. B text is indicated by our insight into the marginal readings of that text. We have established a slight priority for a scribal hand Alpha, because of its tendency to read with the Masada text. Because we now have Hebrew manuscripts of other portions of Sirach, we can look forward to a critical text and more comprehensive vocabulary of Sirach. This will aid our further study of the Heb. B text.

THE TEXT STUDY

39:27 a,b

[a]כל [א̄ ל̄ ו̄ב̄]ים[a] ייסיבו
[b]כן לרעים[b] לר[c][עֳה] נ[d]הפכו

All . . . will cause good,
Thus, to the evil ones, to evil
they are turned.

ταῦτα πάντα τοῖς εὐσεβέσιν εἰς ἀγαθά,
οὕτως τοῖς ἁμαρτωλοῖς τραπήσεται εἰς κακά.

All these to the pious, (are for)
good,
Thus, to the evil ones, they will
be turned to evil.

Syriac: "All these to the good ones are caused good, but to the evil ones to a a curse they are turned aside."

a-a. Heb. B is defective and MZ lacks the line entirely. For כל [א.] we read כל אלה with G and Sy. G τοῖς εὐσεβέσιν and Sy, "to the good ones" suggest לטובים .

b-b. Heb. B has כן לרעים "Thus to the evil ones," which = G and Sy. Latin doubles the expression with "impiis et peccatoribus" but Heb. B does not have room for the additional word. MZ is lacking. We read with Heb. B.

c. Heb. B has לרעה "to evil." B Mg. was read by Smend and Lévi as לזרא "to a loathsome thing." If this reading is correct, it may explain the reading of Sy as ללוטתא "to a curse," n. fem. from לוט We have checked the B Mg. again and find that this reading may be לזרה which agrees with MZ. In Sir. זרה is not elsewhere attested, but a verb form of this root is used in Job. 19:17 with the meaning of "is loathsome."

Since Sy always renders רעה as בישתא , we are required to reject the reading of Heb. B and read with MZ and B Mg.

d. Heb. B נהפכו niph. 3 pl. pf. = G τραπήσεται . (See Ges. 106 M.)

Text:

כֹּל אֵלֶּה לְטוֹבִים יֵיטִיבוּ   כֵּן לְרָעִים לְזָרָה נֶהְפָּכוּ

"All these to the good, are caused good, thus to the evil ones, to a loathsome thing they are turned."

39:28 a,b

a.[יֵשׁ ר . . . צרו]a.
b.[. . .]ים יעתי[ק].c

There are . . . are formed
. . . they cause to remove.

Ἔστιν πνεύματα ἃ εἰς ἐκδίκησιν ἔκτισται
καὶ ἐν θυμῷ αὐτῶν ἐστερέωσαν μάστιγας αὐτῶν·

There are winds which are for vengeance created.
And in their wrath they removed their punishment.

Syriac: "There are winds‸which for unrestraint‸are created and in their excitement uproot mountains."

a-a. Heb. B is defective and MZ is lacking. Following G and Sy we read יש רוחות לנקם נבראו . "There are winds created for vengeance." Lévi renders יש רוחות למשפט נבראו ; but, while משפט is behind ἐκδίκησιν in the Old Testament in some places, usage is mixed with נקם . Sir. generally used נקם . We must reject Lévi's reading which Box and Strack follow. For צרו , B Mg. reads נבראו niph. 3 pl. pf. "created," which we adopt, following G and Sy. Cf. יצר as a divine activity of forming nature and man. See Psalms 94:9, 95:5; Isaiah 45:18, Amos 4:13; cf. ברא on the north and south winds at Psalms 89:13. Cf. Sir. (hereafter referred to only by chapter and verse) 39:29 and 39:30c.

b-b. Heb. B is defective, as is MZ. We must read with G and Sy. Lévi reads באפם , Box באפיהם , and Smend neglects to emend the text. G ἐν θυμῷ αὐτῶν = Sy "in their excitement." We read the singular with Lévi, G and Sy. Restore הרים "mountains" from the remaining Heb. ending ים and read with Sy. G μάστιγας "scourge" is apparently a mistake of the scribe, which Smend wrongly takes as equivalent to סורא of Sy. Smend proposes צורים "rocks" from its usage in Job 14:18 and Job 18:4. Cf. Psalms 78:18 and 20. But wherever Sir. uses "mountain" he always uses הר , so we render הרים .

On God's use of the winds in judgment, cf. Psalms 104:4, Jeremiah 4:11 and Isaiah 11:15. These winds may be beneficent or destructive. Sirach's thought seems to be drawn from Zechariah 6:5 where the four winds go forth. The north wind sets God's spirit at rest. Winds are created for judgment in the Manual of Discipline 3:13-4:26. See the Scroll of Hymns 1:5-39 where God has created many types of spirits and made them serve their ends.

c. יעתי[ק .] in Heb. B and יע[ ]יקו in MZ, give us the complete reading, hiph. impf. 3 m. pl. "they cause to remove" which reads with G and Sy. Heb. = יעתיקו .

Text:

יֵשׁ רוּחוֹת לְנָקָם נִבְרָאוּ   וּבְאַפָּם הָרִים יַעְתִּיקוּ

"There are winds created for vengeance, and in their anger they remove mountains."

39:28 c,d

(This line of Heb. B is missing.)

a. b. c. d.
ἐν καιρῷ συντελείας ἰσχὺν ἐκχεοῦσιν
καὶ τὸν θυμὸν τοῦ ποιήσαντος αὐτοὺς κοπάσουσιν.
e. f. g.

In the time of destruction, they
will pour out force,
And the anger of their creator
they will wear down.

Syriac: "In the time of rage they show their force, and the spirit of their creator they cause to be quiet."

a. ἐν καιρῷ of G; + pr. και from B, S, C, a, b, c, 155, 336, 339, 358, 755 and La pc. We read ובעת .

b. συντελείας "destruction"; + αυτων is wrongly added by 547 and Eth., misunderstanding the following word. The original Hebrew is difficult to determine since Sy reads רוגזא "rage." Sir. divides his vocabulary between אחרית (11:27), מוצא זרע (37:11), קץ (43:27) and כלה (50:14). LXX usage strongly supports כלה which we read as original. There is no basis either in the LXX or Sir. for Lévi's עברה "fury."

c. ἰσχὺν "force"; cf. οργην of 248 and 336 "wrath" which seems to be influenced by θυμου in next line. G = Sy חילהן , but Sy + fem. pl. possessive pronoun, "their force." Sir. uses כח four times, עז three times, and חיל once at 6:2. כח is much more frequent in MT. Lacking other evidence, we read כחם , adding m. pl. pronoun sfx. from Sy.

d. ἐκχεοῦσιν "they will pour out" 3 pl. fut. ind.; cf. ισχουσι "they restrain" of 46 which may be an error for ισχυσουσι "they will prevail." Sy מחוין pael ptcp. m. pl. from חוה "they are showing," reading εκχεω freely, or wrongly as if from εκχραω . General usage for Sir. is שפך which we accept here, along with Box and Peters. We must reject Lévi's יראו for lack of evidence. We read a qal impf. 3 m. pl. ישפכו (cf. Exodus 14:19 and Hosea 5:10).

e. καὶ τὸν θυμὸν "and the anger"; + αυτων of 797 is rejected since it misses the construct with "creator." Sy ורוח is correct since this word also means "anger" in OT.

f. τοῦ ποιήσαντος αὐτοὺς "of their creator." Sy דברא lacks pronominal suffix and all commentators have read בוראם , "their creator." New evidence from MZ gives the last two letters of this word as הם which must be read as עושהם , which Sir. always prefers. Cf. עושהו and Proverbs 14:31; analogous to פה , which forms פיהם . Lévi, Box and Peters must, therefore, be corrected.

g. κοπάσουσιν "they will wear down" 3 pl. fut. ind. = Sy מנחן pael pl. fem. ptcp. pres. act. from נוח . Box and Peters wrongly read ישביחו . We have evidence from MZ for a hiph. imp. 3 pl. יניחו "they cause to rest." Cf. Zechariah 6:5 ff. as the source of Sirach's thought.

Text:

וּבְעֵת כָּלָה כֹּחָם יִשְׁפֹּכוּ · וְרוּחַ עוֹשֵׂהֶם יָנִיחוּ

"And in the season of destruction they pour out their strength, and the spirit of their maker they cause to rest."

39:29 a,b

אש$^{a.}$ וברד$^{a.}$ רע$^{b.}$ ודבר$^{b.}$ גם$^{c.}$ אלה$^{c.}$ למשפט נ[בֿ$^{d.}$ . .]	Fire and hail, famine and plague, Also these were created for judgment.
πῦρ καὶ χάλαζα καὶ λιμὸς καὶ θάνατος, πάντα ταῦτα εἰς ἐκδίκησιν ἔκτισται·	Fire and hail, and famine and death All these were created for judgment.

Syriac: "Fire and hail, stones of death, all these were created for judgment."

a-a. אש וברד "fire and hail," an OT expression found at Genesis 19:24 and Exodus 9:24 = G πῦρ καὶ χάλαζα ; θαλασσα of 248, 296, 548, 534 "sea" is a visual or an auditory error of the scribe. MZ is lacking so we read with Heb. B and G.

b-b. רע ודבר "famine and pestilence." G pr. καὶ but we should omit this and read with 336, La and Heb. B. MZ is lacking. The B Mg. reading is רע or רע "evil," followed by 46, 155 θυμος ; taken by all commentators as רעב "famine" to = G λίμος and Sy כפנא . The Sy text has been corrupted. De Lagarde's text, rendered above, has stones"; the Walton Polyglot has פכנא , which we understand as an error from כפנא . While this emendation should not compel emendation of רע to רעב , it does support that change, especially when we consider λίμος of G. Heb. B = ודבר "plague"; G θάνατος and Sy מותא , "death." It is clear that Sy is following G, which has no variants. It is possible that the G scribe may have read קבר "grave." In LXX θάνατος renders דבר in Exodus 5:3, 9:3, 15; Leviticus 26:5; Numbers 14:12; Deuteronomy 28:21; several times in I and II Chronicles; Psalms 77:50; Jeremiah 14:12 and twelve times in Exodus. We, therefore, should keep the reading of Heb. B and render the meaning as "pestilence."

c-c. גם אלה "also these"; גם is an adverb denoting an additional group. G and Sy render Heb. B interpretatively. G πάντα ταῦτα is followed by Sy כלהין הלין

d. נ[ב̄ . . .] of Heb. B is defective but we may read with MZ which preserves the last three letters which are missing in Heb. B. Combining Heb. B and MZ, we get נבראו niph. pf. 3 pl. "were created" which = G and Sy.

Text:

אֵשׁ וּבָרָד רָעָב וְדֶבֶר גָּם אֵלֶּה לְמִשְׁפָּט נִבְרָאוּ׃

"Fire and hail, famine and plague, also these were created for judgment."

39:30 a,b

חית שן [a]עקרב ו[...]תן[a]
[b]וחרב נקמות[b] [c]לה̆חרים ר̆[..][c]

Animals of teeth, scorpion and
serpent,
And sword of vengeance, to
exterminate.

θηρίων ὀδόντες καὶ σκορπίοι καὶ ἔχεις
καὶ ῥομφαία ἐκδικοῦσα εἰς ὄλεθρον ἀσεβεῖς·

Toothed animals and scorpions and
vipers
And a sword of vengeance for the
destruction of the wicked.

Syriac: "Toothed animals and scorpions and snakes, and the sword of vengeance to cause separation to the wicked."

a-a. עקרב ו[פ]תן "scorpion and serpent." Normal Hebrew would omit all but the last conjunction of a series. Note that G and Sy pr. conjunctions. Sy follows G on the use of the series of conjunctions.

b-b. וחרב נקמות "and sword of vengeance" = G καὶ ῥομφαία ἐκδικοῦσα, and Sy פורענא = "vengeance."

c-c. להחרים ר[..] Heb. B is defective and it is difficult to distinguish the ה and ח. We might restore the text from MZ which preserves a portion of the hemistich at the end with עים. But the reading of this fragmentary word is questionable. A B Mg. reading once appeared in the Ms. which is not now visible. Smend reported the B Mg. reading as להרים, interpreting the reading as a mistake for the text להחרים. Smend reports the reading of B Mg. made by Cowley-Neubauer as חר[ב נו]קמת [למש]פט ר[..]. Smend agrees that he can see the final פט ר on the margin. Lévi reported the פט only.

Emendation based upon the above is very uncertain. The final ר when taken with MZ [...]עים, G ἀσεβεῖς, and Sy "wicked," certainly supports our reading of רשעים.

The thought of this verse seems to be drawn from Leviticus 26:21-25.

Text:

חַיַּת שֵׁן עַקְרָב וּפֶתֶן   וְחֶרֶב נְקָמוֹת לְהַחֲרִים רְשָׁעִים

"Animals of teeth, scorpion and serpent, and sword of vengeance, to cause extermination of the wicked ones."

39:30 c, d

כל[a] אלה לצרכם[a] נבראו[b]	All these for their need were created
והמה באוצר[c] ולעת[c] יפקדו	And they (are) in the treasure-house and for the time they will be mustered.

G, Sy and La omit this verse. Sy follows G in the omission, but the verse is certainly original since it is attested by MZ.

a-a. כל "all"; B Mg. גם apparently copied vs. 29b in an attempt at uniformity. We read with text of Heb. B. In צורכם we have a mater lectionis; the waw represents the short vowel qames hatuph.

b. נבראו "were created" niph. 3 pl. pf. B Mg. reads נבחרו "were chosen" niph. 3 pl. pf. MZ is lacking. We reject B Mg. upon exegetical grounds since we find no use of בחר for God's choosing of instruments of affliction for sinners. God chooses Israel, his people, the city of Jerusalem, the place of sacrifice, the inheritance, but not instruments of wrath, as the margin here suggests. We, therefore, should read נבראו "were created." Cf. 39:28, 29 on the use of ברא .

c-c. באוצר ולעת "in the storehouse and for the time"; B Mg. reads באוצרו לעת "in his storehouse for the time." B Mg. moves the waw forward into a 3 m. sg. possessive pronoun. The expression appears several times in the OT and usually has the possessive sfx. Cf. the storehouses of God for rain, snow, hail, wind and sea at Deuteronomy 28:12;

Job 28:22; Jeremiah 10:13, 51:16, and Psalms 135:7, 33:7. We read with B Mg. יפקדו , a niph. impf. 3 pl. m. A case can be made for use of the qal with the meaning "they will visit."

Text:

כֹּל אֵלֶּה לְצוֹרְכָם נִבְרָאוּ   וְהֵמָּה בְּאוֹצָרוֹ לְעֵת יִפָּקֵדוּ

"All these for their need were created, and they (are) in his storehouse for the time (when) they will be mustered."

39:31 a,b

בצותו[a] אתם ישישו[b]	In his commanding them they will rejoice,
ובחקם[c] לא ימרו[d] [פִּיו][d]	And in their ordinance they will not disobey his mouth.
ἐν τῇ ἐντολῇ αὐτοῦ εὐφρανθήσονται	In his command they will be rejoicing,
καὶ ἐπὶ τῆς γῆς εἰς χρείας ἑτοιμασθήσονται	And on the earth, for a need, they will be prepared.
καὶ ἐν καιροῖς αὐτῶν οὐ παραβήσονται λόγον.	And in their time they will not transgress the word.

Syriac: "And in the time when he commanded to them they are rejoicing, and all their days they will not transgress his word."

Note: Heb. B lines a,b = G lines a,c. The Greek of line b is a conflated remnant of 39:30 a,b which is missing in the present G texts. ἐπὶ τῆς γῆς is a mistaken reading of באוצר as "in the earth," and εἰς χρείας = לצורכם of hemistich "a" of vs. 30. In addition, line b of the Greek vs. 31 is omitted by 253, 578. Sy attests the omission of G 31b here.

a. בצותו "in his commanding" from BH צוה , piel inf. cstr. + sfx. 3 m. sg. (cf. Jastrow: late usage is similar to BH)" But Heb. B = G. Sy "in time of command" may wrongly pick up from G of line "c" ἐν καιροῖς ; or Sy may translate the Hebrew freely. ανατολη of 248 is a copying error for ἐντολῇ .

b. ישישו 3 m. pl. qal imp. of שיש "rejoice," which = G and Sy.

c. ובחקם "and in their ordinance." MZ is lacking. G ἐν καιροῖς αὐτῶν "in their times" apparently read ובעתם , and was followed closely by Sy. The expression, as used here, is not common, but the pronoun refers to the antecedents of weapons of destruction in 39:30 a,b.

d-d. ימרו [פיו] "show disobedience" hiph. imp. 3 pl. from מרה . We have here an idiomatic expression, as in Numbers 27:14, always in OT with the reference toward God and his commands. Cf. Psalms 106:33, 43 and Psalms 18:17, 40, 56. The expression is freely rendered by the G παραβήσονται . Sy לא מעברין מלתא is translating the Hebrew.

[פיו] "his mouth" of Heb. B is scarcely visible; B Mg. reads פיהו , but we should read with Heb. B which, when read figuratively, means "his command." G λόγου = Heb. B but G and Sy omit possessive pronoun. Yadin's reading of MZ as (יו) or הו is pure speculation. The reading of MZ cannot be determined from the Masada Scroll.

Text:

בְּצַוֹּתוֹ אֹתָם יָשִׂישׂוּ וּבְחֻקָּם לֹא יַמְרוּ פִּיו

"In his commanding them they will rejoice, and in their ordinance they will not disobey his word."

39:32 a,b

[a]על כן מראש[a] הת[b][יצבתי][b] Therefore from the beginning I took my stand,

d. c. והתבוננתי ובכתב הנחתי	And I considered, and in writing, I set down.
Διὰ τοῦτο ἐξ ἀρχῆς ἐστηρίχθην καὶ διενοήθην καὶ ἐν γραφῇ ἀφῆκα	Therefore, from the beginning I was established. And I thought through and in writing I sent forth.

Syriac: "Therefore from the beginning they were created, and they understood, among men of writing, writing all of them."

a-a. על כן מראש "Therefore from the beginning" of Heb. B = G and Sy.

b. התיצבתי "I took my stand" hithpael pf. 1 sg. from יצב. So render Cowley and Smend. The צ of Heb. B is certainly visible, according to Smend, but י may be כ or נ. Smend reads נ. Lévi reads התעכבתי (meaning?) with uncertainty. MZ is lacking. Box reads יצב with the NH meaning of "assured" which = G ἐστηρίχθην aor. pass. of στηρίζω. Ms. 755 reads ἐστηριχθην 3 pl., which Sy probably follows, using אתבריו "they were created." The number of the verb is settled by appeal to the remnant of the parallel main verb of line "b," הנחתי, "I set down," which is attested by both Heb. B and MZ. We read התיצבתי, based upon agreement of Heb. B, MZ and G.

c. והתבוננתי "and I considered" hithpael pf. 1 sg. of בין = G καὶ διενοήθην. Sy reads 3 pl. without any support. The Sy scribe may have followed the 3 pl. of the main verb in 755 on line "a" above.

d. הנחתי "I set down" hiph. pf. 1 sg. from נוח. (We expect some connecting vowel in the word, but see Ges. 72 w for examples of hiphils without connecting vowels.) Heb. B = G ἀφῆκα, as shown widely in the LXX. MZ attests the final yodh of the verb.

Text:

עַל כֵּן מֵרֹאשׁ הִתְיַצַּבְתִּי וְהִתְבּוֹנַנְתִּי וּבִכְתָב הִנַּחְתִּי

"Therefore from the beginning I took my stand, and I considered and in writing I set down."

39:33 a,b

b. a. מעשה אל כלם טובים	The works of God (are) all good.
d. c. לכל צורך בעתו יספוק	To every need in its season, he will suffice.
Τὰ ἔργα κυρίου πάντα ἀγαθὰ	The works of the Lord, (are) all good.
καὶ πᾶσαν χρείαν ἐν ὥρᾳ αὐτῆς χορηγήσει,	And every need in its time he will supply.

Syriac: "All his works are good, and everything for its time will be created."

a. מעשה of the text must be read as a construct. In the original it apparently read as מעשי which = G and Sy. All commentators agree on this emendation. The entire line is duplicated at 39:16 where מעשי also appears. The MZ text is missing from here to 40:9.

b. כלם ; B Mg. הכל has the article and is used in a restrictive sense which is not appropriate here since the reference is to all of God's works. Heb. B = G and Sy, but Sy omits the name of God.

c. צורך "need," noun m. sg. usually not written plene in OT. Cf. B Mg. צרוך reported by Smend (1906) and Lévi, but not now visible, which is an obvious transposition of the original letters. Smend reported צריך in 1897, an Aramaic pass. ptcp. (?). Cf. 39:16 where צורך = χρέιαν . Sy ערו "thing" is vague, but this may have the sense of "need."

d. יספוק "he will suffice," qal imp. 3 m. sg. The qal does have the meaning of "suffice" in BH at I Kings 20:10 with a ל of the dative of the thing (cf. Jastrow, p. 1016). See also Job 34:37. Cf. 39:16 hiph. imp. 3 m. pl. Note: Smend and Kautzsch prefer to read here with Heb. B xt, a 3 m. sg. which agrees with G χορηγήσει "he will supply," which t ats God as the subject of the sentence. Cf. the intra-Greek variant εχορηγησεν of C and 755 "he supplied." We probably could treat מעשי as the subject, but since the subject is uncertain, we follow G and assume the subject is God. We render יספוק as NH.

Text:

מַעֲשֵׂי אֵל כֻּלָּם טוֹבִים   לְכֹל צוֹרֶךְ בְּעִתּוֹ יִסְפּוֹק

"The works of God are all good. To every need in its time He will suffice."

39:34 a,b

אַל לֵאמֹר רַע מַה זֶּה [a] [b]	None may say this is evil; what is this,
כִּי הַכֹּל בְּעִתּוֹ יַגְבִּיר [c]	Because everything in its time He will make strong.
καὶ οὐκ ἔστιν εἰπεῖν Τοῦτο τούτου πονηρότερον, *πάντα γὰρ ἐν καιρῷ εὐδοκιμηθήσεται.*	And it is not to say this-one (is) more evil than this one. For everything in time will be reputed good.

Syriac: "And there is none who may say, this is more evil than this, because all of them are gathered in the treasuries and at the appointed times they will be made strong."

Note: This verse is a complex conflation from 39:21 a,b,c,d.

The thought of vs. 34 a,b is similar to 39:21 a,b,c,d. Note that 39:21 is missing in Syriac, and Greek omits 39:21 b,c. בהר is probably in error for גבר .

39:34 a (Mg. מזה) אל לאמר זה רע מה זה (Mg. אין)
39:21 a אין לאמר זה למה זה
39:21 c אין לאמר זה רע מזה

39:34 b (Mg. יגבר) כי הכל בעתו יגביר
39:21 b (Mg. בעתו יגבר) כי הכל לצרכו נבהר
39:21 d כי הכל בעתו יגבר

a. אל of Heb. B, but B Mg. is אין which is preferred by Smend. The marginal reading is best with the inf. cstr. לאמר . But cf. Ges. 114 s where the negation of the inf. cstr. could be בל . We can appeal to 39:21 where the usage is אין , which agrees with G and Sy. G and Sy pr. καὶ and waw, but omit καὶ by 548, and La to = Heb. B. We render אין לאמר .

b-b. מה זה "what is this" is due either to an influence from 39:21 a, or it is a scribal error which has displaced the ם . The correct reading is found in 39:21 as מזה which = Sy and G.

c. יגביר of Heb. B, is hiph. imp. 3 m. sg. but B Mg. reads יגבר niph. imp. 3 m. sg. which agrees with 39:21 d. The Sy is very full and free making "all of them" the subject, and rendering a ptcp. ethpeel m. pl. The additions to the Sy are probably due to a conflation with 39:21 b, misreading לצרכו "for its need" as אוצר "treasure house." Professor Wintermute suggests that the Sy is a sort of Targum, expanding the text so that we will understand that the apparent evils are really weapons of judgment.

The agreement of the Mg. of 39:34 b, Mg. 39:21 b, and the text of 39:21 d suggests that our text should read either as qal or niphal. In BH the verb גבר does not appear in the niphal, but the qal imp. has the meaning of "will be mighty," and the piel is used with a causative sense of "make strong." We read a piel imp. 3 m. sg. In G εὐδοκιμηθήσεται "will be in good repute," misreads the Hebrew, apparently reading בהר for גבר. Note that בהר produces εὐδοκιμεω at 37:28 and 41:16 which suggests that G is influenced here by 39:21 b.

Text:

אֵין לֵאמֹר זֶה רַע מִזֶּה   כִּי הַכֹּל בְּעִתּוֹ יְגַבֵּר

"There is no need to say this is more evil than this, because everything in its time he will make strong."

39:35 a,b

עַתָּה בְּכָל[a] לֵב[a] הָרְנִינוּ[b]
ו[בָּרְכוּ אֶת שֵׁם . . .]ק[. .]ש[c]

Now with every heart, cry aloud.
And bless the name of . . . .

καὶ νῦν ἐν πάσῃ καρδίᾳ καὶ στόματι ὑμνήσατε
καὶ εὐλογήσατε τὸ ὄνομα κυρίου.

And with all heart and mouth, sing.
And praise the name of the Lord.

Syriac: "Now in all your heart praise the Most High, and praise his name."

a-a. בכל לב "with every heart" but B Mg. = יפה, probably intended as ופה. Note the similarity between waw and yodh. G ἐν πάσῃ καρδίᾳ καὶ στόματι. Sy = Heb. B. Sir. uses forty times but never elsewhere with "heart." In the OT "heart" is not generally in association with "mouth." But the mouth can be a source of praise to God. Cf. Psalms 34:1, 51:15. Basically, it is the heart which reflects the life of the inner man and gives forth praises. Cf. Psalms 9:2, 119:2, 10, 34, 58, 69 and 145. Line weight suggests we should omit and 672 omits the word στόματι. Smend prefers the marginal reading ופה because of the expression in Psalms 145:21, "my mouth will speak the praise . . . ," which we cannot regard as sufficient evidence for the reading.

b. הרנינו "cry aloud," hiph. imv. m. pl. from רנן = G and Sy. There is some question on the use of לב with the verb רנן . Job 29:13 has this idiom, but there the hiphil is used in a different context. The mood here is imv. (cf. 39:34). υμνησαμεν of B "let us sing" is possibly influenced by the style of 44:1.

c. [..]ק̄[..]ש̄ Heb. B is defective; B Mg. קדשו "his holy" is a different reading but suggests the correct consonants for our text. Sy places "Most High" in hemistich a. G κυρίου is questionable since elsewhere κυριος is used for אל , אלהים or ייי . Possibly an original אל or אלהים has been lost. Seven times in Sir. קדש produces ἅγιος . We conclude that the error is in the G translation, or in the scribal transcription of קדשו for קדוש . We should read with the Heb. B. Cf. Psalms 33:21 on בשם קדשו .

Text:

עַתָּה בְּכֹל לֵב הַרְנִינוּ   וּבָרְכוּ אֵת שֵׁם הַקָּדוֹשׁ

"Now with the whole heart, sing aloud and bless the name of the Holy One."

40:1 a,b

עסק גדול חלק אל	A great business has God allotted,
ועול כבד על בני אדם	And a heavy yoke upon the sons of man.
Ἀσχολία μεγάλη ἔκτισται παντὶ ἀνθρώπῳ καὶ ζυγὸς βαρὺς ἐπὶ υἱοὺς Αδαμ	A great business has been established for every man, And a heavy yoke upon the son of Adam.

Syriac: "A thing of greatness has God created, and mighty race upon the son of man.

a. עסק "occupation" or "business" from עשק which in hithpael means "contention." Smend and Kautzsch read as "toil" or "trouble."

Our translation = G and Sy. Cf. Job 7:1, 14:11, Psalms 90:9 and Ecclesiastes 2:23.

b. חלק "has allotted" qal pf. 3 m. sg. The G ἔκτισται "has been set forth" is pf. ind. passive, and Sy ברא "created" peal pf. Both G and Sy are loosely interpreting the Hebrew. κτίζειν = חלק in Sir. at 7:15, 10:18, 38:1, 39:25. It is usual for Greek to switch from active to passive.

c. אל "God"; B Mg. עליון . The various names for God appear throughout Sirach without apparent consistency. G πάντι ἀνθρώπῳ , in the dative, is a gloss to establish parallelism with "the sons of man" in line "b." Sy agrees with Heb. B which we follow.

d-d. עול כבד "heavy yoke." Note that על in BH is idiomatic for "burden." Cf. Exodus 5:9. G καὶ ζυγός "and a heavy yoke" renders the Hebrew. See 51:26 for similar rendering. Sy גנסא תקיפא "mighty race" is perhaps a mistaken rendering of Heb. B, but the Sy גנסא is from the Greek word . This suggests that the Sy scribe read ζυγὸς as γένος , and assumed that γένος , "child," equated עול "sucking child" of BH or עולא NH (see Jastrow, p. 1050).

Text:

עֵסֶק גָּדוֹל חָלַק אֵל   וְעוֹל כָּבֵד עַל בְּנֵי אָדָם

"A great business has God allotted, and a heavy yoke upon the sons of man."

40:1 c,d

a. a. מיום צאתו̆ מ̆רחם אמו	From the day of his coming from the womb of his mother,
c. c. b. עד יום שו̆בו̆ אל אם כל חי	Unto the day of his return unto the mother of all life.

ἀφ᾽ ἡμέρας ἐξόδου ἐκ γαστρὸς μητρὸς αὐτῶν	From the day of exit from the womb of their mother,
ἕως ἡμέρας ἐπιστροφῆς εἰς μητέρα πάντων·	Unto the days of returning unto the mother of all.

Syriac: "From the day when they exit from the belly of their mother, and until they are resting upon the earth of life."

a-a. צאתו מרחם אמו "his coming from the womb of his mother," a poetic expression found much in the OT meaning "birth." Cf. Job 1:21, Ezra 5:15 and especially Numbers 12:12 and Psalms 139:13. צאתו qal inf. cstr. of יצא + m. sg. sfx. = G ἐξόδου gen. sg. "of exit" and Sy "when they exit." אמו "his mother" but G and Sy "their mother," but the entire context of 40:1-17 treats man as a singular and we have a predominance of masculine sg. sfxs.; thus we should expect the masculine singular here, as in the Hebrew.

b. שובו "his return"; G ἐπιστροφῆς gen. sg. "of return" omits pronoun, but b, L, 157, 768 + αὐτοῦ to = Heb. B; cf. επισταφη middle or passive "until one is turned about" by S, 46, 534, and 705, and the same in the genitive by 315: επιταφης , perhaps επι ταφης "over a tomb" by A, C, a, 311, 336, 358, 404, 443, 543, 547, 613, 672, 775 and La (sepulturae) Sa, Eth. and επιταφη of B, S, O-V, b, c-679, 155, 307, 339 and 542 all seem to be due to intra-Greek mistaken reading. The Syriac וסמכין "resting upon" is doubtless copied from the Greek as a figure for death but a rare meaning for סמך is "leave." επιστροφειν renders שוב at 5:7, 8:5 and 48:10 and in a majority of cases in the LXX. Note also that we have inverse parallelism in שוב with צאתו of line "a." The same theme is resumed at 40:11 and the verb there is ישוב which produced the Greek αναστρεφει . Here שובו is the correct reading.

c-c. אל אם כל חי "unto the mother of all life." For the expression cf. Genesis 3:20. B Mg. (unreadable) ארע כ ח "the earth of all life," is reported here by Lévi. G εἰς μετέρα πάντων "unto the mother of all" agrees with the Latin and there are no G variants. Sy reads loosely with B Mg. In 1906 Smend reported עליון in B Mg., and in 1897 אל כח . We cannot now determine what B Mg. read. We accept the close agreement of G and Heb. B on אל אם . We have OT evidence for the expression כל חי "all life" but Sy omits "all" and G omits "life." Cf. a similar Hebrew expression of כל חי at 42:1d and 42:8d which shows that this expression is typical of Sir. and should be kept in the text.

Text:

מִיּוֹם צֵאתוֹ מֵרֶחֶם אִמּוֹ   עַד יוֹם שׁוּבוֹ אֶל אֵם כֹּל חַי

"From the day of his coming from the womb of his mother, unto the day of his return unto the mother of all life."

40:2 a,b

(The text is missing in Heb. B.)

a. b. τοὺς διαλογισμοὺς αὐτῶν καὶ φόβον καρδίας, c. ἐπίνοια προσδοκίας, ἡμέρα τελευτῆς. d.	Their debates and fear of heart, Thoughts of expectation, day of end.

Syriac: "Their praises (scribe reads שבח for חשב) and the desires of their hearts, and the end of their words until the day of their death."

This verse is certainly original in the Hebrew since parallel ideas are expressed in vs. 5, " . . . anxiety and fear, terror of death, strife and contention." In the Greek, the acc. structure follows from 40:1. Sy presents a mixed reading of the original Hebrew and the Greek, which can only be explained by reference to Heb. B. MZ is too fragmentary to establish the verse's presence by line count. The following reconstructions have been offered by Peters and Box respectively; Peters relying upon the Sy, and Box upon the G.

(Peters)	מחשבותם ומשכית לבם	Their thoughts and imagination of their heart,
	ואחרית דבריהם עד יום מותם	And the last actions unto the day of their death.
(Box)	מחשבות ודאגת לבב	The thoughts and the anxiety of heart,
	והקשבה לאחרית עד יום מותם	And watchfulness to the future until the day of their death.

There are problems not resolved by either reconstruction.

a. τοὺς διαλογισμοὺς "Their debates"; cf. λογισμους of L-248. The Hebrew should read מחשבתם "their thought" from n.f. מחשבה . Note that Peters and Box propose a 3 m. sg. sfx., ם . The antecedent is certainly בני אדם m. pl., while many of the forms of 40:1 c,d were m. sg. (שובו , אמו , צאתו). We use a m. pl. sfx. with G. Sy has misread חשב as שבח "their praises," or Sy may be following G λογισμους .

b. καὶ φόβον καρδίας "and fear of heart," acc. sg. + gen.; cf. nom. sg. φοβος 307, 542, La; φοβους acc. pl. of 672 and most La.: Sy תרעיתא "desires" is an erroneous reading. On the basis of the Greek we should read ויראת לבם "the fear of their heart."

c. ἐπίνοια προσδοκίας "thoughts of expectation" with the sense of worry about things to come, as rendered by Sy "about the future of their matters," perhaps rendering the original Hebrew אחרית דבריהם .

d. ἡμέρα τελευτῆς "the day of the end." Sy has ליומא דמותון "to the day of their death," interpreting τελευτῆς as "death" since τελευτῆς = מות at 11:28, 48:14 and perhaps at 46:20. The same word most often renders מות in the LXX. La "et dies." Cf. II Chronicles 26:21, עד יום מות , which expression we adopt here.

Text:

מַחְשְׁבֹתָם וְיִרְאַת לִבָּם   אַחֲרִית דִּבְרֵיהֶם עַד יוֹם מָוֶת

"Their thought and the fear of their heart (is) the end of their matters at the day of death."

40:3 a,b

c. b. a.	
מיושב כסא לגבה	From the one sitting on a throne loftily,
d. d.	
עד לשוב עפר ואפר	To the one returning in the dust and ashes.
ἀπὸ καθημένου ἐπὶ θρόνου ἐνδόξου	From the one seated on a throne of honor,
καὶ ἕως τεταπεινωμένου ἐν γῇ καὶ σποδῷ,	And unto the one abased in the earth and ashes.

Syriac: "From the ones sitting on thrones of kings, and unto the ones sitting in dust and ashes."

a. מיושב "from the one sitting" prep. + qal act. ptcp. m. sg. of Heb. B; B Mg. משוכן "from the one abiding." G and Sy attest the text of Heb. B and usage is confirmed by 50:26. On the plene form of the ptcp. cf. 50:26, Genesis 24:3, Judges 4:5, Joshua 2:5, and NH.

b. כסא "seat of honor" used of kings and persons in power and authority. We might expect על כסא in line with OT usage and from G ἐπὶ θρόνου ; Sy, with exception of plurals, = Heb. B. Also, if the Hebrew is construct as is the Syriac, we would not expect any prep. על .

c. לגבה "as of a high-man" in circumlocution for the genitive (Ges. 129). In G, ενδοξου genitive sg. "of honor" is close to the Heb. B but εν δοξῃ of B and 339 is close to Heb. B in attempting to translate the ל . Sy apparently freely interprets the Hebrew as meaning a king. We must retain Heb. B since it alone could produce the variants of G and Sy. We point לגבה n. m. sg.

d-d. עד לשוב The text of Heb. B is difficult but may be read as an inf. cstr. "until returning." The B Mg. offers two possibilities לובש and לבש, either a qal ptcp. act. "wearing," or perhaps an error for לבוש "to one ashamed." We find support in the G ἕως τεταπεινωμένου, "unto the one abased." The La "ad humiliatum" is taken from the G. Sy "unto the one sitting" repeats the verb from stich "a." Smend follows the lead of Sy and emends the text to ליושב, prep. + qal ptcp. of ישב. We emend the text to לבוש, prep. + qal act. ptcp. (on the form cf. Jastrow, p. 151, and Ezekiel 32:30). We thus make the Hebrew agree with the G text, realizing that we have not solved the problem of the B Mg. readings or of the Heb. B text. The context best suits a reading of "to one abased." Cf. 40:4b as a parallel.

G prefixes καὶ ἕως, perhaps in parallel to καὶ ἕως of 40:4b. There Heb. B has ועד suggesting that our text in 40:3b might be ועד. The Heb. B text is unclear at this point. Smend and Lévi do not report a waw. With the agreement of G, Sy and Heb. B of 40:4b, we emend the text to ועד. But note that 795 om. καὶ and = Heb. B. (On עד ל see BDB, p. 725, for examples of strengthened forms of the prep. עד.)

Text:

מִיּוֹשֵׁב כִּסֵּא לְגַבָּה וְעַד לְבוֹשׁ עָפָר וָאֵפֶר

"From the one sitting on a throne haughtily, to the one abased in dust and ashes."

40:4 a,b

b. b. a. מעוסה צניף וציץ c. ועד עוסה שמלת [. . .]	From the one wearing a turban and diadem, And unto the one wearing a mantle of skin.
ἀπὸ φοροῦντος ὑακίνθινον καὶ στέφανον καὶ ἕως περιβαλλομένου ὠμόλινον	From one wearing a purple-cloth and crown, And unto the one wearing a towel.

Syriac: "From the one binding a crown and unto ones wearing clothing of the poor."

a. מעוסה prep. + qal ptcp. of עסה , "from the one wearing" = G φορεω "bear" or "wear." Sy "binding" is a literal translation of Hebrew מעוסה "wrap" or "bind oneself."

b-b. צניף וציץ "turban and diadem" used by the high priest as a sign of righteousness; cf. Zechariah 3:5, Leviticus 8:9 and Exodus 28:36. See also 47:6 for the dress of the high priest. G = Heb. B; Sy om. "turban."

c. [. . .] שמלת of Heb. B is defective; "mantle of skin"? Smend and Box cannot read B. Mg., but propose שמלת שיער "dress of hair"; but there does not seem room for this emendation. G περιβαλλομένου ὠμόλινον "the one wearing a small towel" which = עור , a small square linen cloth, not found in OT and only here in Sir. if we read B Mg. rightly (see עור in Jastrow). Sy read עור as "naked" and freely rendered it as "poor." We thus read עור and translate it as "skin."

Text:

מֵעוֹסֶה צָנִיף וְצִיץ   וְעַד עוֹסֶה שִׂמְלַת עוֹר

"From the one wearing a turban and a diadem to the one wearing a garment of skin."

40:5 a,b

d. c. b. a. אך קנאה דאגא ופחד f. e. אימת מות תחרה[ו . . .]	Also jealousy, anxiety and dread, Terror of death, burning anger . . .
θυμὸς καὶ ζῆλος καὶ ταραχὴ καὶ σάλος καὶ φόβος θανάτου καὶ μηνίαμα καὶ ἔρις.	Wrath and jealousy, and uncertainty and tossing, And fear of death, and wrath and strife.

Syriac: "Rage, distress, jealousy and terror, and terror of death and anger and contrariness."

a. אך "also," but G and Sy attest אף "wrath" or "rage" which led Smend and Box to emend to אף "wrath." But note that stich "b" has only three terms. Verse 9 does have four terms in both stichoi, thus we emend with Smend. The excessive conjunctions of the G would not be normal for Hebrew. The conjunction is needed only before the last term.

b. קנאה "jealousy" n. f. = G ζῆλος but Sy + וכריותא "distress" which = the Heb. term "anxiety." Sy has interchanged its terms within the line.

c. דאגא "anxiety" n. f. = G καὶ ταραχή ; Sy om. the word.

d. ופחד "and dread" = G σάλος "tossing" or "distress"; Sy ודחלתא "terror." Sy and G are both very free translations of Heb. B.

e. תחרה n. f. "burning-anger" from חרה . Greek μηνίαμα "wrath" = Sy which is closer to Heb. with וחרינא "anger." Smend reports B Mg. as תה , which we can still read; Lévi reports מתה (מתחרה ?), but the mem is not visible to us. BH does not have a noun תחרה , but the verb חרה is used as "burn," "be kindled" as in anger. Cf. Isaiah 26:18. We make no emendation on this word since we cannot be certain that the B Mg. is really a variant reading. Aramaic has a noun תחרותא "contention."

f. [. . . ו] Heb. B is defective with only waw visible; G καὶ ἔρις "and strife" and Sy וקריא "and strife." The Sy possibly misread the Heb. as קרי "contrariness." We should read with the B Mg. and G as וריב "strife."

Text:

אַף קִנְאָה דְאָגָא וּפַחַד אימת מות תחרה וְריב

"Wrath, jealousy, anxiety and dread, fear of death, burning-anger and strife."

40:5 c,d

ועת נוחו על משכבו [a]	And at the time of his resting upon his bed,
שינת לילה [b] [. [c] . . [d]]	The sleep of the night . . .
καὶ ἐν καιρῷ ἀναπαύσεως ἐπὶ κοίτης ὕπνος νυκτὸς ἀλλοιοῖ γνῶσιν αὐτοῦ·	And in the time of rest upon bed, Night sleep changes his knowledge.

Syriac: "And in the time of their resting upon their beds, in the sleep of the night, an agitation to them."

a. נוחו inf. cstr., + m. sg. sfx. "his resting." (See Ges. 113 y; 115e; 115,3.) Heb. B = G; Sy renders "their sleeping." Line "a" = 46:19 exactly. We thus follow Heb. B here.

b-b. שינת לילה "sleep of the night," cstr. fem. sg. + noun. We would expect שנת but Smend says this is the orthography of late Aramaic. G ὕπνος νυκτὸς = Heb. B. Cowley, Kautzsch, and Smend treat "sleep" as the subject of this line, as does the La, "Somnus noctis immutat scientiam eius." Sy wrongly inserts a pr. ב , "in the sleep . . . ."

c.. Heb. B is missing. G ἀλλοιοῖ γνῶσιν αὐτοῦ "changes his knowledge," which suggests תשנה דעתו . Lévi feels we have העירה

לבו and after our examination of the Ms. we believe we can see עיר [. .] which suggests עכר "make turbid" or "disturb." This would produce both G ἀλλοιοῖ and Sy מנד "disturb." We emend to a qal impf. 3 m. sg. יעכר "shall disturb."

d. Heb. B is defective. G γνῶσιν αὐτοῦ , "his knowledge," suggests either לבו (Lévi) or דעתו (Smend); pr. τὴν by 534. B Mg. reads either [. .] רע or [. .] דע . Cf. Proverbs 3:20, Isaiah 53:11. The predominance of possessive pronouns in these vss. suggests the 3 m. sg. pronoun here, so we read דעתו "his knowledge"; cf. רצה , the BH cognate of Aramaic רעא . Sy להון "to them" is not supported.

Text:

וְעֵת נוּחוֹ עַל מִשְׁכָּבוֹ   שֵׁינַת לַיְלָה יְעַכֵּר דַּעְתּוֹ

"And at the time of his resting upon his bed, the sleep of the night shall disturb his knowledge."

40:6 a,b

מעט לריק[a] כרגע[b] ישקוט[c] ומבין[d] בהל[e] [. . .[f]] ש	Only a little, for nothing, as at rest, he will rest, And out of the midst . . .
ὀλίγον ὡς οὐδὲν ἐν ἀναπαύσει, καὶ ἀπ᾽ ἐκείνου ἐν ὕπνοις ὡς ἐν ἡμέρᾳ κοπιᾷ	Slightly, if any, while he will sleep, And from that time in dreams, as in a day of trouble.

Syriac: Omits this verse.

a. לריך "for nothing," "idle," "empty," read by Lévi. Smend read לרוך ; G ὡς οὐδὲν (cf. Isaiah 49:4); the facsimile supports Lévi. B Mg. is unreadable; Smend read לקח ; Lévi has קח or בח ; both are doubtful. We read with Heb. B.

b. כרגע "as at rest"; om. by G apparently because the idea is repeated in the verb. Line room and style admit the word as original, though it is not used elsewhere by Sir. and only in OT as a substantive at Psalms 35:20. כרגע n. m. + prep. "as a moment" is certainly possible and so we translate.

c. ישקוס qal imp. 3 m. sg. "he will rest." Most G pr. ἐν + ἀναπαύσει "in he will sleep" but om. ἐν with V, 315, and 440 to = Heb. B. The G ἐν may be an attempt to translate the כ of כרגע as "when."

d. ומבין "and from the midst" = G, which is idiomatic at this point with καὶ ἀπ᾿ ἐκείνου "and from that time." Dr. Wintermute suggests a hiph. ptcp. מבין "discern," but in the BH the hiphil means "give understanding" or "teach."

e. ש [. . .] בהל Heb. B is defective. G ἐν ὕπνοις "secret-thoughts" is used consistently in Genesis for "dream." There can be little doubt that the word here is בהלומות "dreams" n. fem. pl.

f. ש [. . .] Heb. B is defective, with only a final ש visible, which is also high above the line. But our scribe's tendency is to diminish and elevate terminal letters. G ὡς ἐν ἡμέρα κοπιᾷ "as in a day of trouble" is difficult to explain and because of limited space in Heb. B, G must be a free rendering of only one Hebrew word. Smend suggests נגרש "is destroyed," "is tossed about," which = G of 311 which om. ἐν ἡμέρα and renders κοπιασει "he will be troubled." The adjectival κοπιας of 637, 315, 46, and 68, and κακοπιας a noun, "mischief," attest the word נגרש .

Text:

מְעַט לְרִיק כְּרֶגַע יִשְׁקוֹס   וּמִבֵּין בַּהֲלוֹמוֹת נִגְרָשׁ

"Only a little, in vain as for a moment, will he rest, and in the midst of dreams he is tossed about."

40:6 c,d

[a]מעֿט סע[a] [b]מחזון [c]נפשו
[d]כשריד [[e]. . .] [f]רודף

τεθορυβημένος ἐν ὁράσει καρδίας αὐτοῦ
ὡς ἐκπεφευγὼς ἀπὸ προσώπου πολέμου·

A little . . . from the vision of
his soul,
Like a survivor . . . a pursuer.

Being troubled in the vision of
his heart,
As escaping from the front of a
battle.

Syriac: "Because of the counsel in the vision of the night, like a man who is fleeing from before a pursuer."

a-a. מעט סע . The meaning of Heb. B is uncertain; G τεθορυβημένος m. sg. pf. ptcp. pass. of θορυβεω "being distressed" or "being disordered." There is no Hebrew word סע but there is סָעָה a n. fem. "extravagance" or "immoderation," or possibly תֹעָה "error" from the qal ptcp. Box suggests מוסעה hophal ptcp. "misleading" and Smend suggests a hithpalpel ptcp. מסעסע "wandering." Consider מתעתעים "scoffing" from תעע ; cf. II Chronicles 36:16. מעט may also be a dittography from line "a" above. What is needed is a causative-reflexive construction. Thus the hophal ptcp. מתעה from סעה (NH, Jastrow, p. 542) is all that is necessary. Its striking similarity to line "a" above is ingenious and poetic, and led to the corruption of Heb. B. The Sy ומתמלך "because of the counsel," ethpaal act. ptcp., read the Hebrew as טעם "judgment."

b. מחזון "from the vision." Sy = Heb. B; G ἐν ὁράσει "in the vision" changes the prep.; ὁράσει "overconfidence" is not supported by Heb. B or Sy, but appears in B, C, 679, 307, and 339, and this same variant is attested in the margin at 11:2. We read with Sy and Heb. B.

c. נפשו "his soul" = G καρδίας αὐτοῦ " his heart"; but Sy has לליא "of the night," like the expressions of Daniel 2:19 or Micah 3:6. The Sy scribe apparently read נשף "dim light," "twilight" or "night."

d. כשריד "like a fugitive" prep. + noun m. sg. Cowley rightly translates "like a fugitive." G ὡς ἐκπεφευγὼς m. sg. pf. act. ptcp. "like one escaping" is very close to Heb. B; 248 has εκφυγων . Sy "like a man who is fleeing" translates the Hebrew. We read with Heb. B.

e. Heb. B is lacking. G seems very free with an adverbial construction; thus we cannot be certain of the Hebrew. Sy varies from G and probably follows the Hebrew, rendering "like a man who is fleeing from before a pursuer." The general expression for "one fleeing before" is ברח מפני, found at Genesis 16:6, 8; 31:27; 35:1, 7 and Exodus 2:15, always without holem, as at Genesis 31:20, I Samuel 22:17 and Jonah 1:10. NH has plene form. We render ברח מפני .

f. רודף qal act. m. sg. ptcp. "pursuer" = Sy. G reads a gen. sg. πολέμου "battle"; πολεως "of a city" 578; G has suffered intra-Greek corruption and should read as πολεμιου . La + "in day." Read with Heb. B + Sy.

Text:

מֻסְעֶה מֵחֲזוֹן נַפְשׁוֹ   כְּשָׂרִיד בֹּרֵחַ מִפְּנֵי רוֹדֵף

"Being misled from the vision of his soul, like a fugitive fleeing before a pursuer."

40:7 a,b

c. b. a.
[. . .]עורן[. . .]   . . . need . . .
d.[. . .] ם֯ [. . d. .]   . . .

ἐν καιρῷ χρείας αὐτοῦ ἐξηγέρθη καὶ ἀποθαυμάζων εἰς οὐδένα φόβον.	In time of his need he is awakened, And wondering at the nothingness of the fear.

Syriac: "Like the will of his heart, he awoke and saw that there was nothing in it."

a. Heb. B is defective. G ἐν καιρῷ . Pr. καὶ 46 and Eth. Sy omits the conjunction and renders איך זבינא "like the purchase," either misreading G as χρεος instead of χρείας , or perhaps, there is an intra-Syriac error of זבינא "purchase" for זבנא "time." In any case we have ample evidence that the original Hebrew was בעת "in the time."

b. עודך a mistake for צרך , "need" from NH. G χρείας αὐτοῦ "his need." Smend in 1897 read עודך , which Lévi says is a scribal error, some codd. and versions have σωτηρίας "deliverance" but this does not suit the context. Sy om. this word "need" and adds "his heart"; perhaps Sy follows G, reading χρείας as χρεος "purchase," זבינא , or as "desire" or "will." Sy may also have read G as καρδία = heart.

c. Heb. B is missing. There is room in the Ms. for about two words. G ἐξηγέρθη , aor. pass., "he is awakened" = Sy מתעיר ethpeel, pass., from עיר "he arouses himself." In the OT עור most widely produces ἐξεγείρω in the LXX. Since G and Sy agree on a pass. verb, we render a niph. ptcp. 3 m. sg. נעור . Meter would seem to demand משנה נעור , as proposed by Smend, but there is no textual evidence for this addition.

d. Heb. B is defective with only the top portions of מי or ומי visible. Commentators differ on what they believe they are seeing. Hence,

Smend:	[יא]ים[אין מנעתו מנום]
Lévi:	ומואן [. . .]מניח

Strack: ומ[. . .]מניח

G renders: "And being amazed at the nothingness of the fear."

Sy renders: "And he saw that there was nothing in it."

G καὶ ἀποθαυμάζων m. sg. act. ptcp. "wondering at," at 11:13 renders the Hebrew תמה "astounded" or "dumbfounded." But apparently G is a free reading of another Hebrew word, since Sy translates וחזא "and saw." This points to the original ~~Hebrew~~ Hebrew word ויירא qal act. ptcp. 3 m. sg. of ירא "fear" or "stand in awe," which Sy read as ורואה qal ptcp. of ראה "see." We may read the original Hebrew as ויירא , "and he fears," or, better, as ורואה "he sees."

G εἰς οὐδένα φόβον "at the nothingness of fear" but Sy has דלית בה מדם "that there was nothing in it." In the G, the reappearance of the word "fear" is suspect, based upon the above consideration of ורואה . From Sy we reconstruct Heb. B as אין מאומה "there is not anything" (cf. I Kings 18:43). There is room for no more words in the Ms. Smend's reading and reconstruction cannot be justified by evidence from the texts: ואימת און מנעתו מנום "and terror of rest has held him back from slumber."

Text:

בְּעֵת צוֹרֶךְ מִשֵּׁנָה נֵעוֹר וְרוֹאֶה אֵין מְאוּמָה

"In the time of need, from sleep he is awakened, and he sees there is not anything."

40:8 a,b

(Hebrew B is entirely lacking.)

μετὰ πάσης σαρκὸς ἀπὸ ἀνθρώπου ἕως κτήνους, καὶ ἐπὶ ἁμαρτωλῶν ἑπταπλάσια πρὸς ταῦτα·	With all flesh from man to beasts, And upon sinners, sevenfold with these.

Syriac: "With all the sons of flesh, their concern is with them, but the wealthy thrust away their sleep."

a-a. The entire Heb. B line is missing. In G or Sy, neither line has a main verb. G μετὰ πάσης σαρκὸς "with all flesh" = "all human kind"; but, Sy + "sons" "with all sons of flesh." Sy is more correct. It departs from G but gives a reading better suited to context. G has read בָּהֵמָּה "with them" as "beasts" בְּהֵמָה, but Sy reads the Hebrew correctly. Box erroneously accepts the G reading, basing his conclusion on Genesis 6:23 and Exodus 9:25. We must add, following Sy, an equivalent to עפה "concern." At 30:24 Sir. uses דאגא , which in the OT is parallel to ירא and best suits the context here. Thus, for the emendation, we read עם כל בשר דאגא בהמה "with all flesh anxiety (is) in them."

b-b. Heb. B is lacking entirely and G and Sy differ greatly. Sy may be disregarded as a composite of references to the "sleepless man" in the preceding verses. G καὶ ἐτὶ ἁμαρτωλῶν ἑπταπλάσια πρὸς ταῦτα "and upon sinners sevenfold with these." B Mg. reads אף עם , or possibly אף על according to Lévi. Cf. 5:6 where επι αμαρτωλους is translating על רשעים . Thus we read ואף על רשעים , "and also upon sinners . . . ." G ἑπταπλάσια "sevenfold" = שבעתים . Cf. Isaiah 30:26, Proverbs 6:31, and Psalms 79:12. This is considered the ideal type of repayment to sinners. In the catalog of concerns which are listed next, there are eight listed, and not seven as here indicated. G adds a final πρὸς ταῦτα "with these," apparently in an attempt to direct attention to the concerns about to be listed. This cannot be added to the Hebrew due to lack of space.

We should note that in the OT, "rest" and "sound sleep" are the marks of a righteous man and are considered gifts of God. In like manner, the presence of anxiety and sleeplessness is the reward of iniquity.

Father Patrick Skehan believes that the fragment of the MZ text, placed by Yadin at 40:10, belongs to 40:8.[1] We have checked this, but the fragment cannot be absolutely identified.

Text:

עִם כֹּל בָּשָׂר דְּאָגָא בְּהֵמָּה   וְאַף עַל רְשָׁעִים שִׁבְעָתַיִם

"With all flesh, concern is with them; but moreover, upon evildoers, sevenfold."

40:9 a,b

[a]ד̆[.ר̆]ודם [b]חרחר וחרב[b] [c]שד ושבר[c] [d]רעה ומו[. .][d]	. . . and blood, violent heat and drought, Destruction and crushing, misery and death.
θάνατος καὶ αἷμα καὶ ἔρις καὶ ῥομφαία, *ἐπαγωγαί, λιμὸς καὶ σύντριμμα καὶ μάστιξ.*	Death and blood, and strife and sword, Temptations, famine, and destruction and scourge.

Syriac omits vss. 9 and 10.

a. Heb. B is missing. G θάνατος "death," generally rendered in Sir. as מות but here it is דבר "pestilence," which only later had a meaning of "death." Cf. 38:29 where רעב ודבר was translated by G as λιμὸς καὶ θάνατος . Note that we can distinguish portions of an initial daleth and a final resh in the text of Heb. B. MZ is lacking.

b-b. חרחר וחרב "violent heat and drought," but G has ἔρις καὶ ῥομφαία "strife and sword," understanding the Hebrew as

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[1] 1. Patrick William Skehan, Review of The Ben Sira Scroll from Masada by Y. Yadin, JBL, LXXXV (1966), 261-262.

מריבה וחרב (cf. Job 30:30). We should drop the waw conjunction and read חרחר חרב "violent heat of drought," which will bring the number of "unrestful worries" down to seven, agreeing with שבעתים of 8b.

c-c. שד ושבר "devastation and crushing," both n. m. sgs. from שדד and שבר. But G ἐπαγωγαί καὶ λιμός "temptations and famine" is apparently reading ahead into the line and transposing "famine" with "destruction" and reading רעה as רעב. Note that Smend inserts רעב into his text but Heb. B definitely has רעה. We should read with the Hebrew שד ושבר "destruction and crushing."

d-d. רעה ומו[ת] "misery and death." G καὶ σύντριμμα καὶ μάστιξ "destruction and scourge." See the note on c-c above. Heb. B = מות "death," but G μάστιξ "scourge" may be translating ושבר or מות. Note the natural progression in the Hebrew from pestilence to death, which the Greek has unnaturally reversed from death to scourge. We read with Heb. B.

Text:

דֶּבֶר וָדָם חַרְחֻר חֹרֶב   שֹׁד וָשֶׁבֶר רָעָה וּמָוֶת

"Pestilence and blood, violent heat of drought, destruction and crushing, misery and death."

40:10 a,b

a. על רשע נבראה רעה d. c. b. ובעבור תמוש כלה	For the wicked is created evil, And on account of (it) will be removed destruction.
ἐπὶ τοὺς ἀνόμους ἐκτίσθη ταῦτα πάντα, καὶ δι᾽ αὐτοὺς ἐγένετο ὁ κατακλυσμός.	For the lawless have been created all of these things, And through them the deluge came about.

Syriac omits the verse.

a. רעה n. f. sg. "evil" from רע . MZ is lacking on line "a." G = Heb. B but + ταῦτα πάντα at the end of the line, apparently due to the scribe's eye dropping to the next line and picking up כלה . This verse refers back to 39:27 where it is stated that things are turned to evil for the evil man.

b. ובעבור "on account of" but B Mg. + ו m. sg. poss. sfx. "on his account." Also B Mg. has ובשכרו "and in his drunkenness." G καὶ δὶ αὐτοὺς acc. pl. "and on account of them"; of 672 = B Mg. which we accept.

c. תמוש "will be removed" 3 f. qal impf. with a passive sense from מוש "remove" or "depart"; MZ וש [. . .]. B Mg. has only ת . Smend proposes to pr. לא "will not be removed" but MZ allows no room for this addition, and G does not attest a negative. G ἐγένετο "came about" has read תמוש as תושם hophal impf. 3 f. sg. "appointed," or "predestined," which produced ἐγένετο . Cf. εκτισθη aor. pass. ind. "established" by 46, which interprets ἐγένετο , or it may interpret the Hebrew תושם .

d. כלה "destruction" or "annihilation"; B Mg. רעה , a dittography from line "a." MZ reads כלה with Heb. B. G reads the Hebrew as "deluge" with some interpretation. We therefore render כלה "destruction."

Text:

עַל רָשָׁע נִבְרְאָה רָעָה   וּבַעֲבוּרוֹ תּוּשָׂם כָּלָה

"For the evil man was created evil, and on account of him shall be appointed destruction."

40:11 a,b

כל מארץ אל ארץ ישוב	Everything from out of the earth unto the earth will return,
ואשר [a]ממרום אל מרום[a]	And that which is from the height, unto the height.
πάντα, ὅσα ἀπὸ γῆς, εἰς γῆν ἀναστρέφει,	Everything which is from the earth, unto the earth turns back,
καὶ ἀπὸ ὑδάτων, εἰς θάλασσαν ἀνακάμπτει.	And from the waters, unto the sea is returned.

Syriac: "Everything which is from the earth, it returns to the earth, and from the height to the height.

a-a. ממרום אל מרום "from the height unto the height." Sy = Heb. B. G καὶ ἀπὸ ὑδάτων εἰς θαλασσαν , "from the waters unto the sea," has misread מרום as מים . Thus we read with Heb. B and Sy.

Text:

כֹּל מֵאֶרֶץ אֶל אֶרֶץ יָשׁוּב   וַאֲשֶׁר מִמָּרוֹם אֶל מָרוֹם

"Everything from the earth unto the earth will return, and that which is from the height, unto the height."

40:12 a,b

Heb. B omits vs. 12.

Πᾶν δῶρον καὶ ἀδικία ἐξαλειφθήσεται,	Every bribe and injustice shall be obliterated,
καὶ πίστις εἰς τὸν αἰῶνα στήσεται.	And trust shall stand firm forever.

Syriac: "Everyone who sins and speaks falsely shall cease, but the being-correct-ones shall be established forever."

a-a. Heb. B lacks the verse but MZ contains the verse, with the initial [. . . .] כל מש visible. G πᾶν δῶραν καὶ ἀδικία "every bribe and injustice" suggests Heb. B should be כל משחד ועול . Sy "every one who sins and speaks falsely" misreads Heb. as כל שחטא ומעול

Note the assonance between ועול and עולם in line "b"; G ἐξαλειφθήσεται fut. pass. of ἐξαλειφω "will be obliterated"; Sy = נבטל peal impf. of בטל , old Aramaic, "it will cease." We render a niphal impf. 3 m. pl. ימחו "will be wiped out." This verb is also attested by MZ at 44:13. For line "a" we then read כל משחד ועול ימחה "every bribe and injustice will be wiped out" (cf. 35:14). The mem in משחד is a partitive mem.

b-b. Missing in Heb. B and MZ. Sy and G agree closely. G καὶ πίστις "and trust" suggests Heb. B should be ואמונה "fidelity," widely used in OT and generally in Sir. Sy is a free rendering of G with personal application. εἰς τὸν αἰῶνα "forever" = Sy. Heb. B should be לעורם . Note the assonance with ועול above. G has στήσεται 3 m. sg. fut. pass. of ἵστημι "will be established"; Sy renders a 3 m. pl. ethpeel of קום "they shall be established." We render 3 m. sg. hophal impf. of עמד widely used in Sir. Thus יעמד , "it shall be established," is the preferred reading.

Text:

כֹּל מִשֹּׁחַד וְעָוֶל יִמָּחוּ   וֶאֱמוּנָה לְעוֹלָם יָעֳמַד

"Every bribe and injustice will be wiped out, but fidelity shall be established forever."

40:13 a,b

c. b. a. a.
מחול אל חול כנחל איתן
e. d. d.
ומאפיק אדיר בחזיז קולות

Dance unto dançe, like a wadi
shall be ever-flowing,
And (like) a channel, wide in a
thunderbolt of thunder.

χρήματα ἀδίκων ὡς ποταμὸς ξηρανθήσεται
καὶ ὡς βροντὴ μεγάλη ἐν ὑετῷ ἐξηχήσει·

The goods of injustice like a river
shall be dried up,
And like great thunder in a shower
it will sound forth.

Syriac: "The wealths of deceit, like a wadi, shall be swept away, and like rivers of fulness, of white clouds."

a-a. מחול אל חול "dance unto dance" of Heb. B is meaningless in this context. B Mg. חיל מחיל "strength from strength" is difficult. Cf. Psalm 84:8 מחיל אל חיל "from strength to strength." MZ reads חיל מעול "the strength of unrighteousness," which has given rise to both G χρήματα ἀδίκων "the goods of injustice," and Sy "the wealth of deceit." MZ thus establishes the correct reading.

b. כנחל "like a wadi," a brief stream quickly caused by a shower = Sy. G has freely rendered "river." La = fluvius. MZ lacks the rest of this line.

c. איתן adj. from יתן "everflowing," appears only as an adj. in BH. G ξηρανθήσεται. 3 fut. pass. of ξηραιω "shall be dried up," is supported by Sy נתגדפון "will be swept away." G and Sy are probably forced, good-sense readings. Smend thinks Amos 5:24 is the source of Sir.'s thought, but that passage refers to righteousness. Better is Psalm 74:15 where God is One who dries up the ever-flowing streams. Sir. is speaking about the greatness of evil and we may believe that איתן is appropriate here.

d-d. וכאפיק אדיר "and like a wide channel," which Cowley translates "as a mighty water course." Sy = Heb. B; G ὡς βροντὴ μεγάλη "like a great thunder" is apparently reading ahead into the Hebrew line, picking up קולות. Heb. B provides the best sense reading. MZ is missing.

e. כחזיז קולות "thunderbolt of thunder," cstr. m. sg. + n. fem. pl., written plene. Cf. I Samuel 2:17 on the plene form. It is evident that both G and Sy have corrupted their texts by mistranslations of the

Hebrew. G υετος = Heb. B חזיז . La = "in pluvia manebunt," is a free addition. Cf. Sir. 32(35)26 where an identical translation exists. The Sy scribe read בחזיז but interpreted it as חזיזא , which in Aramaic means "shining cloud." Finally, קולות "thunder," whose final ת is attested by MZ, was om. by Sy and translated by G as a verb ἐξηχήσει "it will sound forth." G is a nonsense reading since wide channels do not "sound forth." We must follow MZ and Heb. B and the good evidence of Sy.

Text:

חֵיל מֵעָוֶל כְּנַחַל אֵיתָן וּכְאָפִיק אַדִּיר בַּחֲזִיז קוֹלוֹת

"The strength of unrighteousness is like an ever-flowing wadi, and like a wide channel in a thunderbolt of thunder."

40:14 a,b

b. b. a.
עם עם שאתו כפים יגילו
f. e. d. c.
כי פתאם לנצח יתם

With with (sic) its lifting up
stones they will rejoice,
Because suddenly forever it will
cease.

ἐν τῷ ἀνοῖξαι αὐτὸν χεῖρας εὐφρανθήσεται,
οὕτως οἱ παραβαίνοντες εἰς συντέλειαν ἐκλείψουσιν.

In opening his hands, he will be
gladdened;
Thus the transgressors unto an end
will die.

Syriac: "When they are taking away, they will come to an end."

a. עם עם of Heb. B; B Mg. + MZ = עם which = G ἐν ; Sy כד is a temporal expression meaning "when" and = G and B Mg.

b-b. שאתו qal inf. + m. sg. sfx. "in its lifting up" which = MZ. The rising-up of the stream is meant here. Sy renders the main verb as נשא , an inf. "taking away," misreading the Hebrew שאתו . Also note that De Lagarde's text has transposed the Syriac letters, reading גליזין instead of the correct גזילין . Heb. B כֵּפִים was easily misunderstood by G as כַּפַּיִם a dual "hands" and thus G has χεῖρας , followed by the La "manus suas." Sy om. "hands." Heb. B has יגילו "they will rejoice"; G εὐφρανθήσεται "he will rejoice"; ευφρανθησονται "they will rejoice" by a, 46, 336 = Heb. B. Heb. B is doubtless an error for יגלו "they will roll," a niph. impf. of גלל . Sy om.

c. כי "because"; B Mg. is illegible, but Smend records כן which = G οὕτως . Sy om. and MZ is lacking. The context suggests כן , making the action of line "b" dependent upon the preceding verses.

d. פתאם "suddenly"; MZ is lacking and Sy om. G οἱ παραβαίνοντες "transgressors" misreads the Hebrew as פחזים , "the wanton ones," as G also does at 39:31. We read with Heb. B as "suddenly." Sy om.

e. לנצח n. m. translated as "forever," when prefixed by a lamed (cf. similar usage at Psalms 9:7, 19, 10:11, 44:24 and many other places; see BDB, p. 664). G εἰς συντέλειαν "unto an end" or "into consummation," is probably translating the Hebrew לנצח . Om. εἰς 254-603, 307, suggesting "they will die an end." We read with Heb. B as לנצח .

f. יתם qal impf. 3 m. sg. from תמם "it will be ended." G εἰς συντέλειαν ἐκλείψουσιν may be freely translating the Hebrew with "into an end they will die" (cf. a further interpretation by A, εκθλιψουσιν "they will be in distress"). Sy renders a 3 m. pl. "they will come to an end," which agrees with Heb. B. MZ attests a final mem ם [. . .] which agrees with יתם of Heb. B. We read with Heb. B, Sy and MZ.

Text:

עִם שְׂאֵתוֹ כֵּפִים יִגָּלוּ· כֵּן פִּתְאֹם לָנֶצַח יִתֹּם

"At its rising, stones will roll; thus suddenly forever it [i.e., destruction] will be consummated."

40:15 a,b

c. b. a.
נוצר מחמס לא ינקה
f. f. e. d.
כי שורש חנף על שן סלע

A branch from violence will not be unpunished,
Because the root of the profane (is) upon the sharp point of a crag.

ἔκγονα ἀσεβῶν οὐ πληθυνεῖ κλάδους,
καὶ ῥίζαι ἀκάθαρτοι ἐπ᾽ ἀκροτόμου πέτρας·

The offspring of the ungodly does not increase young-shoots,
And the profane roots (are) upon a crag of rocks.

Syriac: "The successor to a man of wickedness will not be, for the sinners' root (is) like the spike of a thorn bush upon a crag of rock.

a. נוצר an error for נצר ; B Mg. + MZ read נצר "sprout," "shoot." G ἔκγονα "offspring" interprets Hebrew as does Sy חלפא "successor." We thus emend the text to נצר "offspring."

b. מחמס "from violence" but B Mg. + MZ have simply חמס n. m. "violence," "wrong," used especially in OT for physical wrong. G ἀσεβῶν may render חמס as in the LXX, but generally we expect a more personal noun, as איש חמס in Psalms 18:49, 140:12, Proverbs 3:31 and 16:29. Sy "man of wickedness" follows G. Read with MZ and B Mg.

c. לא ינקה neg. + niphal impf. 3 m. sg. Of נקה "will not be unpunished." B Mg. has יכה בו ; MZ reads [. . .] יכ ; G οὐ πληθυνεῖ κλάδους "does not increase young shoots"; Sy reads simply "will not be." G and Sy are evidently reading the same verb but interpreting differently. MZ provides the correct clue in [. . .] יכ, which must have been יכול , possibly יָכֹל , or as יֻכַל impf. qal as at Hosea 12:5. This emendation provides the best sense reading and could have produced both G and Sy.

d. כי "because," attested by MZ also. G καὶ . Sy = Heb. B.

e-e. שורש חנף "the root of the profane" in Heb. B + B Mg., n. m. sg. cstr. written plene here but defectiva in OT (see plene form in NH, Jastrow, p. 1635). MZ text is missing at this point. G ῥίζαι "roots" is plural, but the term in Sir. is used predominantly in the singular. Cf. 46, 339 ῥίζα sg. = Heb. B. חנף "the profane," which Cowley translates as a substantive, usually appears adjectivally in OT. G ἀκάθαρτοι pl. adj. "profane," as something not cleansed for ceremonial use, = Sy.

f-f. על שן סלע "upon the sharp point of a crag." Cf. this phrasing with 1 Samuel 14:4 and Job 39:28. MZ is defective but reads על[. . .]צר , apparently "upon (the sharp point of) the rock," which = G "upon a crag of rocks (pl.). Intra-Greek variants attest no other readings. MZ writes צר , n. m. "flint," while in B Mg., NH and OT it is צור . The reading of B Mg. catches the central idea that "the profane" produces no root because it is upon a hard stone and cannot grow. La = "sonant," probably because G provided no main verb. Sy reads with MZ.

Text:

נֵצֶר חָמָס לֹא יְכַל   כִּי שֹׁרֶשׁ חָנֵף עַל שֵׁן צוּר

"The offspring of violence will not endure, because the root of the profane is upon the sharp point of rock."

40:16 a,b

b. b. a.
כקרדמות על גפת [נ]חל
e. d. c.
מפני [כ]ל מטר נדעכו

Like axes upon the elevation of the
stream-bed,
Before all rain they are dried up.

ἄχι ἐπὶ παντὸς ὕδατος καὶ χείλους ποταμοῦ
πρὸ παντὸς χόρτου ἐκτιλήσεται.

Reeds upon all water and edges of
a stream,
Before all grass it will be plucked
up.

Syriac: "And like the field of grass upon the protrusion of the stream-bed which before all green grass is dried up."

a. כקרדמות "like axes" in Heb. B from קרדם, but the reading is not appropriate here. MZ reads כקרמית n. f. sg. "cowwheat" from NH (on this ending see Ges. 86 K, 1). Cowley translates this word as "reedstalks" but the OT attests the word as a verb "cover over" at Ezekial 37:6. (See Jastrow, NH = "reed.") G ἄχι is not found in Liddell and Scott or Bauer, but it is translated as "reedstalk" by Box; cf. αχει of 106, 545, 68, 744, which appears in the LXX at Job 8:11, Genesis 41:2 and 41:18 for Hebrew אחו "reedgrass." That there were problems in the G tradition is shown by the attempts at a rendering; cf. αρχη "beginning" 296, 548, 404; αρχει "it begins" V, 155, 249, 315; αγκι "valley" or "bend" 706; ηχι 339; ηχη "sound" 547, 679; ηχει "sound" 493, La and Eth. We conclude that MZ has the best sense, and is correctly rendered by G ἄχι. Sy supports MZ and G.

b-b. גפת נחל "elevation of the river"; Smend and Cowley, upon Targum evidence, translate "bank of the river" which gives good sense and = Sy. MZ attests גפות fem. pl. cstr. "banks of" which we adopt, reading גפות נחל attested by Heb. B, MZ, Sy, and G χείλους ποταμοῦ "edges of a stream." G has inserted into the line a nonsensical παντὸς ὕδατος "all water," perhaps bringing in the כל in the next line, and rereading כקרמית as מקוה "water" as in a reservoir (cf. 43:20 and 48:17). The correct reading should be taken from Heb. B, MZ and Sy, "Like the sod upon the banks of a stream-bed."

c. מפני "From before," as to place, but B Mg. לפני "before" as an adverb of time = G προ and Sy קדם. We read לפני.

d. מטר n. m. "rain"; MZ חצר "settlement," possibly a late usage of חציר, written defectiva as חצר, "green grass," "herbage," as a type that quickly perishes (cf. Job 8:12 and Isaiah 38:27). G πάντος χόρπου "all grass"; Sy "all green grass." MZ, G and Sy agree against Heb. B, which here is proven to be copying the Syriac text, reading יורק as מטר "early rain."

e. נדעכו 3 m. pl. niph. pf. of דעך "they dried up" (see Job 6:17). B Mg. reads 3 fem. sg. niph. pf. "it dried up"; MZ נדעך 3 m. sg. niph. pf. "it dried up" = Sy. We note an exception here: B Mg. usually agrees with MZ, but in this case there is disagreement on person and number of the verb. The subject קרדם is fem. sg., and we have to read a fem. sg. verb, with B Mg. as נדעכה . G has either misread the Hebrew, rendering ἐκτιλήσεται fut. pass. ind. of εκτιλλω "will be plucked out," reading Hebrew as נדד "depart," or נדה "put away," "exclude," or G may freely render נדעכה .

Text:

כְּקַרְמִית עַל גַּפּוֹת נַחַל   לִפְנֵי כָּל חָצִר נִדְעָכָה

"Like the sod upon the bank of a stream-bed, before all grass, it is dried up."

40:17 a,b

וחסד[a] לעול[ם][b] לא ימוס[c] וצדקה לעד[d] תכון	But mercy forever will not be moved, And righteousness forever will be established.
χάρις ὡς παράδεισος ἐν εὐλογίαις, καὶ ἐλεημοσύνη εἰς τὸν αἰῶνα διαμενεῖ.	Grace is like a garden in blessing, And mercy forever remains.

Syriac: "But the works of the pious in a garden are blessed, and the works of the righteous will forever be established.

a. וחסד "but mercy" n. m. sg. with a pr. conjunction = MZ. But G χάρις om. και . The waw is adversative to vs. 16. Sy "But the works of the pious" seems to be an interpretative addition, but Sy supports the presence of וחסד .

b. לעולם "forever" but MZ has כ prep. + עד which = Sy of line "b." We might expect לעד . G ὡς παράδεισος "like a garden in blessings" has misread Hebrew as כעדן ברכה , an expression also found at 40:27a. Sy copies G and renders "in a garden are blessed." Heb. B may have inserted לעולם to insure that the error would not be perpetuated, and also to parallel לעד of line "b."

c. ימוס 3 m. sg. niph. impf. of מוס "be shaken," "moved"; MZ תכרת niph. impf. 3 fem. sg. "will be cut down"; G ἐν εὐλογίαις may read the Hebrew as ברכה , due to visual error or be influenced by 40:27a. Evidence for the originality of יכרת is the continuation of an expression appropriate to "reedstalks" of vs. 16, which is now applied to "kindness." Note also the improved parallelism between "cut down" of line "a" with "will be established" of line "b." We thus should read with MZ, corrected to יכרת niph. impf. 3 m. sg. to agree with חסד .

d. תכון niph. impf. 3 fem. sg. "will be established"; Sy = Heb. B, and G διαμενεῖ is freely translating the Hebrew. MZ has תכן defectiva, as in 1 Kings 2:12 and 2 Chronicles 8:16. Read with MZ.

Text:

וְחֶסֶד כְּעַד לֹא יִכָּרֵת   וּצְדָקָה לָעַד תִּכֹּן

"But mercy like eternity, will not be cut down, and righteousness forever will be established."

40:18 a,b

b. b. a. חיי יין ושכר ימתקו	A life of wine and strong drink may become pleasant,
e. d. c. ומשניהם מוצא אוצר	But above them both is one finding treasure.
Ζωὴ αὐτάρκους καὶ ἐργάτου γλυκανθήσεται, καὶ ὑπὲρ ἀμφότερα ὁ εὑρίσκων θησαυρόν.	A life of sufficiency and skilled work will be sweetened, But above them both is the one finding a treasure.

Syriac: "And is brought near to them like a man who finds treasure." (This verse is attached to vs. 17 in De Lagarde's text and is reported as omitted in other texts by Box.)

a. חיי "lives of" cstr. m. pl. = MZ; G ζωὴ. Sy om. 18a.

b-b. יין ושכר "wine and drunkenness; B Mg. יותר שכל apparently is taken from the same source as MZ which has יתר שכר , a genitive with a following adjective, "excess of strong drink." G ἐργάτου "skillful work" is nonsense in this context and is perhaps a mistaken reading of the Hebrew as שכל "showing good skill" or from שכר n. m. "hire." Yadin translates "luxury (and) remuneration." We read "Lives of excess and drunkenness," from MZ, with support from Heb. B and the context.

c. ומשניהם prefixed מ comparative to the cardinal number + 3 m. pl. possessive sfx., "but more than both of them," which = MZ and G.

d. מוצא qal act. ptcp. m. of מצא = G ὁ εὑρίσκων, MZ and Sy. Sy ודמתקרב probably is reading Hebrew מוצא as a hophal ptcp. of יצא .

e. אוצר n. m. "treasure"; B Mg. סימה = שימה "an establishment." Cf. 41:12 and 41:14 where שימה appears on B Mg. for אוצר ; and at 41:14 b שימה appears in the text of MZ. But at 43:14 MZ has אוצר . There is evidence of correction in Heb. B to introduce the normative OT word for "treasure," which is אוצר in the great majority of cases, and to insure a more explicit reading. We read with Heb. B as אוצר , "treasure." Note the assonance between מוצא and אוצר , which must be original in the poetry of Sirach.

Text:

חַיֵּי יֶתֶר וְשֵׁכָר יִמְתָּקוּ   וּמִשְּׁנֵיהֶם מוֹצֵא אוֹצָר

"Lives of excess and drunkenness may be sweet, but more than both is the one finding treasure."

40:19 a,b

b. a.
ילד ועיר יעמ̅י̅ד̅ו שם
c.
ומשניהם מוצא חכמה

A child and a city establish a name,
But more than both of them is one
finding wisdom.

τέκνα καὶ οἰκοδομὴ πόλεως στηρίζουσιν ὄνομα,
καὶ ὑπὲρ ἀμφότερα γυνὴ ἄμωμος λογίζεται.

A child and a building of a city
establish a name,
But more than both, a blameless
woman will be taken into account.

Syriac: "Offspring and glory (a city?) will establish a name, but more than both (is the one) who finds wisdom." (Listed as vs. 18 in De Lagarde's text.)

a. ועיר "and a city"; MZ pr. [. .] ו which reads with Heb. B. Latin om. the conjunction "Filii aedificio civitatis," but La mss. have "filii et" = Heb. B and G. G οἰκοδομὴ πόλεως "building of a city" is full and free. Sy איקרא is untranslatable, but perhaps is corrupted from קריה or קריה , a late synonym for "city" found chiefly in poetry (cf. Psalms 48:3, Isaiah 29:1, and 33:20). We conclude that Heb. B is original.

b. שם "name" n. m. sg. Smend has rightly objected to the double use of this word, appearing at 19a and c. While it is attested for this line by Heb. B, Sy, G and MZ, line 19c of MZ reads שאר which removes the problem. G + Sy support Heb. B.

c. חכמה "wisdom" n. f. sg. Sy = Heb. B; MZ is lacking; G γυνὴ ἄμωμος λογίζεται "a blameless woman will be taken into account," a conflation from 19d of Hebrew, is full and interpretive. G is rendering נחשקת , treating it as a verb and influenced by Hebrew of 19d. The G tradition evidences confusion; 248 om. the reading; cf. λογισθησεται 3 sg. fut. pass. "will be accounted" by 542, 672, 795, and La; ευλογειται of 307 3 sg. pres. ind. pass. "is praised." Heb. B, MZ, and Sy attest the participle "finding." Smend's objection to the repetition of מוצא in 18b and 19b is invalid since the style of vss. 18b-26b involves repetition. The ptcp. demands an object, and not a verb which G renders. We therefore read with Heb. B, MZ and Sy.

Text:

יֶלֶד וָעִיר יַעֲמִידוּ שֵׁם וּמִשְּׁנֵיהֶם מוֹצֵא חָכְמָה

"A child and a city establish a name, but more than both of them is one [who is] finding wisdom."

40:19 c,d

[a]ש̆גר ונטע[a] יפריחו ש[b][ם̆]
ומשניהם [c]אשה נחשקת[c]

Offspring (of beasts) and a plant
will cause to sprout a name,
But more than both of them is a
woman loved.

Greek omits this verse; La omits the verse, following G.

Syriac: "Young animals and plants are renewing a name, but more than both are you (pl.) wise (pl.).

Note: Greek om. the verse but a portion of the Hebrew of 19d is attested in the Greek of 19b above. γυνὴ ἄμωμος λογίζεται is taken from 19d אשה נחשקת . Latin follows G in omitting the verse, which is attested by MZ and Sy and Heb. B.

a-a. שגר ונטע "young (of beasts) and a plant" = Sy. MZ is defective but attests the line's presence. Smend wrongly om. the line.

b. שם "name" n. m. sg., a dittography from 19a above, = Sy שמא ; MZ שאר "remnant" n. m. sg. is certainly correct. Cf. Isaiah 10:19 on trees leaving remnants. The name of Isaiah's son was שאר ישוב "a remnant shall return" (see 41:19d שארך).

c-c. אשה נחשקת "a woman loved" n. f. sg. + niph. ptcp. 3 fem. sg. of חשק . MZ is defective on the entire line "d." Sy is a conflation of 19b, rereading חכמה and misreading אשה as אתא , producing "you (pl) are wise.) G of 19b evidences a portion of our reading, perhaps misreading the Hebrew as אשה נחשבת "a woman will be esteemed," a translation often found in LXX. We read with Heb. B.

Text:

שֶׁגֶר וְנֶטַע יַפְרִיחוּ שְׁאָר וּמִשְּׁנֵיהֶם אִשָּׁה נֶחְשֶׁקֶת

"The offspring [of beasts] and a plant will cause to sprout a remnant, but more than both of them is a woman loved."

40:20 a,b

[. .][a] ושכר[a] יעליצו לב	. . . and strong drink will cause to rejoice the heart,
ומשניהם אהבת דודים[b]	But more than both of them is the love of kinsmen.
οἶνος καὶ μουσικὰ εὐφραίνουσιν καρδίαν, καὶ ὑπὲρ ἀμφότερα ἀγάπησις σοφίας.	Wine and music rejoice the heart, But more than both of them is an affection of wisdom.

Syriac: "Aged wine gladdens the heart, but better than it, is the love of a loved one."

a-a. יין ושכר "wine and strong drink," reading with G and Heb. B ושכר . G reads οἶνος καὶ μουσικὰ "wine and music" which suggests the Hebrew was originally יין ושיר "wine and song." In addition, Sy "aged wine" חמרא עתיקא apparently read the Hebrew as יין שיב . Thus Sy and G point back to the original reading which was יין ושיר "wine and song." On the connection between wine and singing see 31(34)27 ff., 35(32)3, 35(32)5, and Isaiah 24:9. MZ is defective but does attest the nun in "wine." We render יין ושיר "wine and song."

b. דודים n. m. pl. "loved ones" or "kinsmen" from דוד , which = Sy, m. pl. emphatic. But G σοφίας , and Latin = "wisdom";

acc. sg. by S, V̇, 46, 307, and La. Smend suggests that G misread Hebrew as דעים which appears in parallel with חכמה and מוסר at many places in the OT. More likely, the Greek scribe has copied wrongly from vs. 19b of the Hebrew. Cf. καρδίας of 336, a dittography from לב in 20a. MZ is defective and lacking. We must follow the agreement of Heb. B and Sy, and render דודים .

Text:

יַיִן וָשִׁיר יְעַלִּיצוּ לֵב   וּמִשְּׁנֵיהֶם אַהֲבַת הוֹדִים

"Wing and song will cause to rejoice the heart, but more than both of them is the love of kinsmen."

40:21 a,b

[a][. . .ל] [a]וֹנֹבל [b]יעריבו [c]שיר ומשניהם [d]לשון ברה	. . . and a harp cause to be sweet a song, But more than both of them is a pure tongue.
αὐλὸς καὶ ψαλτήριον ἡδύνουσιν μέλη, καὶ ὑπὲρ ἀμφότερα γλῶσσα ἡδεῖα.	The flute and harp sweeten a song, But more than both is a pleasant tongue.

Syriac: "The reed and the אפודיא are causing to be sweet the song, but better than both is a pure tongue."

a-a. Heb. B is defective but the tops of two lameds are visible. B Mg. חליל "flute" or "pipe." We read חליל ונבל "flute and harp" to = G αὐλὸς καὶ ψαλτήριον . Sy אפודיא is obscure but it may = G επωδια "singing" or "verse."

b. יעריבו hiph. impf. 3 m. pl. "cause to be sweet" = G ἡδύνουσιν 3 m. pl. "they sweeten," and Sy מבסמין aphel m. pl. ptcp. "causing to be sweet."

c. שיר n. m. sg. "song" = G μέλη which has a secondary meaning as "song." Sy אמרא "song" or "melody," = Heb. B, a deliberate amplification to stress the character of the music as spoken, that is, as a "song."

d. ברה "pure" adj. 3 fem. sg. from ברר "purify" = Sy. G ἡδεῖα "pleasant," an adjective from ἡδύς "sweet," "pleasant," may be also interpreted here as "innocent" or "simple," thus translating Hebrew freely; ἰδία of 336 "strange" is even less suited. Better is the reading as from ἡδεῖα "sweet," "glad" or "pleasant," which = ערב at Song of Solomon 2:14. G apparently made a visual error here, reading ברה as ערב , so we read with Heb. B. MZ is lacking.

Text:

חָלִיל וָנֶבֶל יַעֲרִיבוּ שִׁיר   וּמִשְּׁנֵיהֶם לָשׁוֹן בָּרָה

"A flute and a harp cause a song to be sweet, but more than both is a pure tongue."

40:22 a,b

c. b. a. [. . .]מ̆ידו עין e. d. ומשניהם צמחי שדה	. . . delight the eye, But more than both of them are the sprouts of the field.
χάριν καὶ κάλλος ἐπιθυμήσει ὀφθαλμός, *καὶ ὑπὲρ ἀμφότερα χλόη σπόρου.*	The eye may covet grace and beauty, But more than both (is) the green blade of a seed.

Syriac: "Fineness and beauty (is) the desire of the eye, but more than both (are) the ears (of grain) of the field."

a. Heb. B is defective with an initial yodh partially visible; MZ is lacking. G χάριν καὶ κάλλος "grace and beauty" an acc. + a nom., but the subject of the sentence is "eye." Sy איותא ושופרא "fineness and beauty" seems to be a free rendering of the Greek, or an interpretation of the Hebrew. On the first word, Strack, Smend and Lévi discerned an initial yodh, not visible on my facsimile, which would suggest ונעם "and pleasantness" (cf. Sir. 32:6). This does not explain G χάριν, which most often translates חן "favor" or "grace," which Lévi prefers to read here. But there is room for more letters than this. Based upon Heb. B and the slight evidence of Sy we read יפי "beauty," n. m. abs. (wrongly cited by BDB as יפי for absolute state), believing that G has inserted χάριν "grace" and tried to avoid a duplicate rendering of what appeared to be "beauty." On the next word, we propose with Strack that the original was ותאר "outline" or "form," which word Sir. prefers, and is most often rendered in Greek by κάλλος. See 11:2, 36:27, 42:12 (Heb. B + MZ), 43:1, 9 where MZ has תור = תואר, and 43:18 where MZ תור = תואר. We conclude that G was faced with apparently duplicate Hebrew words and inserted "grace" for variety. Sir. wrote יפי ותואר "beauty and form," as of a woman, which indeed may please the eye.

b. [י ה]מידו Heb. B is defective and MZ is lacking. G ἐπιθυμήσει 2 pl. fut. ind. "may please," "desire," "covet," treating "eye" as the subject. La follows G freely with "desiderabit oculus tuus," adding the 2 sg. pronoun without support. Sy om. a main verb and treats "fineness and beauty" as a compound subject, and makes "desire," רגתא a predicate nominative. Heb. B attests a 3 pl. hiphil impf. יח מידו "cause delight" with "beauty and form" as the subjects and "eye" as a dative, or an accusative. We must read with Heb. B and Sy on the structure of the sentence.

c. עין "eye" = G and Sy. Some G scribes + σου, "your eye," but Sir. has not taken this direct form of address in this section of his work.

d. צמחי n. m. cstr. pl. "sprouts" = G "green shoots" and Sy "ears."

e. שדה n. m. sg. "field" = Sy ܚܩܠܐ "field." G σπόρου is a covering term, "seed" or "harvest" which interprets the Hebrew more specifically; cf. σπορίμου "cornfield" by S, and σπορα "seedtime" of 548. Text:

יְפִי וְתוֹאַר יְחַמִּידוּ עָיִן   וּמִשְּׁנֵיהֶם צִמְחֵי שָׂדֶה

"Beauty and form may delight the eye, but more than both of them (are) the sprouts of the field."

כל ימי עני רעים — בן סירא אום ר אף בלילה
בשפל גגים גנו   במרום הרים כרמו
ממטר גגים לגגו   מעפר כרמו לכרמים

The citation above appears in B Mg. near vss. 22-26, written vertically. The material appears in T. B. Sanhedrin 1006, but is not attested by any mss. of the text of Sirach. Box's opinion is that this material circulated later under the name of Ben Sira. A Persian gloss adds in Hebrew characters, "It is probable that this was not in the original copy, but it is used as a proverb." The translation of the above proverb is as follows:

> All the days of the poor are evil, Ben Sira says, at night also, with the lowest of roofs is his roof, on the height of the mountain is his vineyard;
>
> The rain of roofs (is) to his roof, the earth of his vineyard (is) to vineyards.

40:23 a,b

c. b. a.
[. . .]ינהגו
d.
ומשניהם אשה משכלת

. . . they will conduct,
But more than both of them is a
prudent woman.

φίλος καὶ ἑταῖρος εἰς καιρὸν ἀπαντῶντες,
καὶ ὑπὲρ ἀμφότερα γυνὴ μετὰ ἀνδρός.

A friend and a companion in season
by-chance-are-meeting,
But more than both is a woman with
a man.

Syriac: "A friend and a companion in season will bless, but more than both is a good wife.

a. Heb. B is defective and MZ is lacking. G φίλος καὶ ἑταῖρας "A friend and a companion" = Sy. Lévi, Strack and Segal propose רע וחבר "friend and companion," and Smend reads עמית , but this word is rare in OT and not used elsewhere in Sir. We prefer אהב ורע . Note Sir.'s preference for רע at 37:2, 37:4, and 37:5.

b. Heb. B is defective and MZ is lacking. G εἰς καιρὸν "in season" = Sy. Hebrew should read לעת , which predominates in Sir.

c. ינהגו "they will conduct themselves" qal impf. 3 m. pl. of נהג . Segal and Kahana point as ינהגו . G ἀπαντῶντες act. pl. ptcp. "meeting by chance" has probably misread Hebrew as נגע , "touch" "push" or "thrust at" (see this usage at 34[31]:22). Sy נתברכון "will bless," ethpeel impf. 3 m. pl., has been corrupted from an original נתקרבון "draw near" or "be brought near" which may be a translation of G. The reading of Heb. B makes the best sense reading and suits the comparison with the prudent woman. We read with Heb. B.

d. משכלת fem. sg. "prudent" from hiph. ptcp. of שכל (cf. Proverbs 19:14). G μετὰ ἀνδρός "with a husband" is attested by all G mss. but is clearly a corruption, since Sy "good woman" is taken from Hebrew. See Sir. 7:19 and 25:8 where Sy "good woman" translates the same Hebrew. Thus we read with Heb. B.

Text:

אהב ורע לעת ינהגו   המשניהם אשה משכלת

"A friend and companion will conduct themselves in season, but more than both of them is a prudent woman."

40:24 a,b

b. a.

אח[. . .]ר̌ה

e. d. c.

ומש[. .]ם צדק מצלת

A brother . . . distress,
But more than both of them righteousness is delivering.

ἀδελφοὶ καὶ βοήθεια εἰς καιρὸν θλίψεως,
καὶ ὑπὲρ ἀμφότερα ἐλεημοσύνη ῥύσεται.

Brothers and support are for a time of distress,
But more than both charity will deliver.

Syriac: "A brother and a helper in a season of stress, but more than both, righteousness is a deliverer."

a. אח Heb. B is defective and MZ is lacking. G ἀδελφοὶ κ. βοήθεια "brothers and support (aid)"; cf. ἀδελφος of 631 = Hebrew?; Sy "a brother and a helper." Smend has proposed אח ושותף "brother and a partner" (NH). שותף is disputed by Zeitlin, who says it is a late, post-Christian word.[1] Zeitlin's argument is that MZ cannot be a first-century B.C. ms. since this word appears in the text. See the word in MZ also at 42:3, for which Heb. B has חובר . His argument is invalid because the late appearance of a word in isolated manuscripts does not prove that the word was not in use prior to that time. Smend can be corrected on other grounds. The Hebrew ועזר "helper" qal ptcp. m. act. is used by Heb. B at 36:29 and 51:7 and would cause the readings of G βοήθεια and Sy "helper." We therefore read ועזר "helper." Note that there are no main verbs attested in any of the versions for either of the lines. Strack has wrongly inserted יצילו in line "a" without evidence for this addition.

G εἰς καιρὸν "are for a time." Sy is literal "in a time." The Hebrew should read לעת and not בעת as Lévi, Smend and Segal offer. בעת renders G ἐν καιρὸν, a dative of time (see 44:17). לעת renders

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1. Zeitlin, "The Ben Sira Scroll from Masada."

the accusative with the idea of direction or purpose.

c. ומש[. .]ם Heb. B is defective. G "more than both" = Sy. We read with other initial words in vss. 18-26.

d. צדק n. m. sg. "righteousness." B Mg. has צדקה n. fem. sg. which = Sy fem. emphatic sg. G ἐλεημοσύνη "charity" or "pity" always elsewhere in Sir. translates צדקה (see 3:14, 3:30, 7:10, 12:3, 16:14 and 40:17). MZ at 40:17 also has צדקה ; thus we read צדקה here and note the alliteration with צרה above.

e. מצלת fem. sg. act. hiph. ptcp. from נצל "will deliver" may = G ῥύσεται fut. mid. ind. "will deliver." Sy reads the ptcp. as a noun פרקא fem. emph. sg. "(is) a deliverer." We read with Heb. B and G, a hiph. ptcp. Segal points as מצלת , reading as a hoph. ptcp.

Text:

אָח וְעוֹזֵר לְעֵת צָרָה   וּמִשְּׁנֵיהֶם צְדָקָה מַצֶּלֶת

"A brother and a helper (are) for a time of distress, but more than both of them righteousness will deliver."

40:25 a,b

c. b. a.
זהב וכס̆[. . .]ל̆
d. e. e.
ומש[. . .]

Gold and silver . . . .
But more than both of them . . . .

χρυσίον καὶ ἀργύριον ἐπιστήσουσιν πόδα,
καὶ ὑπὲρ ἀμφότερα βουλὴ εὐδοκιμεῖται.

Gold and silver will make sure the foot,
But more than both is counsel esteemed.

Syriac: "Gold and silver will establish the foot, but more than both is good counsel.

a. זהב וכס Heb. B is slightly defective but we read "gold and silver" which = G and Sy.

b. Heb. B is defective and missing. G ἐπιστήσουσιν (επι + ἵστημι) fut. act. ind. 3 pl. "they will cause to stand" which points to the Hebrew verb יעמידו hiphil m. pl. qal impf. which also = Sy מקימין aphel m. pl. ptcp. Smend prefers the hiph. impf. m. pl. of כון , but MZ at 43:1 and 44:12 shows that Sir. normally uses עמד where G has ἵστημι . Also note the poetic alliteration with עצה in line "b" by our reconstructed reading.

c. ל̆[. .] Heb. B is defective but we read רגל n. fem. sg. which = G and Sy רגלא , "foot."

d. ומש[ניהם] "more than both of them," which is the pattern for vss. 18-26.

e. Heb. B is defective. G βουλὴ εὐδοκιμεῖται pres. ind. mid. or passive "is counsel esteemed." Sy apparently interprets the Greek freely with "is counsel good." Segal, Strack and Lévi follow Syriac and render סובה . βουλη is mostly used for עצה in LXX and there seems to be room only for these three letters. After G "esteemed," we read נבחרה niph. ptcp. 3 fem. sg. of בחר "is chosen." Cf. use of this word at 37:28 and 41:16, and see A. B. Davidson, An Introduction to Hebrew Grammar, for our translation of the niph. as "to be chosen."[1]

Text:

זָהָב וָכֶסֶף יַעֲמִידוּ רֶגֶל וּמִשְּׁנֵיהֶם עֵצָה נִבְחָרָה

"Silver and gold may establish the foot, but more than both of them counsel is to be chosen."

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[1] A. B. Davidson, An Introduction to Hebrew Grammar, 25th ed. rev. by John Mauchline (Edinburgh: T, and T. Clark, 1962).

40:26 a,b

a.
חיל וכח יגי̆[. .]ל̄ב̆
c. b.
ומשניה[. . .]ל̆הים

Wealth and strength will . . . .
But more than both of them . . .
God.

χρήματα καὶ ἰσχὺς ἀνυψώσουσιν καρδίαν,
καὶ ὑπὲρ ἀμφότερα φόβος κυρίου·

Riches and strength will exalt a heart,
But more than both is the fear of the Lord.

Syriac: "Wealth and strength are exalting the heart, but more than both is the fear of the Most High."

a. [. .]יגי̆ Heb. B is defective but visible letters suggest יגילו hiph. impf. 3 m. pl. from גלה, "rejoice"; but G ἀνυψώσουσιν "exalt," fut. ind. 3 pl., and Sy "exalting" suggest יגדלו a piel impf. 3 m. pl. of גדל, which we adopt.

b. Heb. B is lacking but Smend believes he can read the bottoms of the letters of יראת; Strack feels he can see ת, and Lévi ראת, suggesting יראת. G φόβος agrees with this reading. We therefore read יראת n. fem. cstr. "fear."

c. א להים "God" is evident from the text of Heb. B., which name for God is used by Sir. about twenty percent of the time.

Text:

חַיִל וְכֹחַ יְגַדְּלוּ לֵב וּמִשְּׁנֵיהֶם יִרְאַת אֱלֹהִים

"Wealth and strength will cause the heart to grow, but more than both of them is the fear of God."

40:26 c,d

a. a.
אין̆ [ב̄]יראת ייי מחסור
c. b.
ואין לבקש עמה [מ̄ . .]ן

There is in the fear of Yahweh, no lack,
And there is no seeking with it
. . . .

οὐκ ἔστιν ἐν φόβῳ κυρίου ἐλάττωσις, *καὶ οὐκ ἔστιν ἐπιζητῆσαι ἐν αὐτῷ βοήθειαν·*	There is no disadvantage in the fear of the Lord, And there is no seeking in it for help.

Syriac: "There is no poverty in the fear of the Most High, and there is no asking for help with Him. The fear of the Most High is over everything exalted. Seize it my son and do not let it go, because like it there is no other." (Note: Syriac has glossed the latter portion of this verse with conflated portions of vs. 27 a,b and 28 a.)

a. מחסור "lack" = G ἐλάττωσις "disadvantage." The Hebrew is so translated at several places in Sir. Heb. B = Sy. On אין מחסר see Judges 18:10.

b. עמה "with it" or "with her" prep. + pron. sfx. fem. sg. So also MZ. G ἐν αὐτῷ "with him" = Sy; om. ἐν 443, 672, 705. We may keep the Heb. B and MZ readings, understanding עמה as referring back to the antecedent "fear." Cf. usage at 38:23.

c. Heb. B is defective with ם[..]ן ; MZ ם[.]ען , n. m. sg. = משען "support" = G and Sy.

Text:

אֵין בְּיִרְאַת ייי מַחְסוֹר   וְאֵין לְבַקֵּשׁ עִמָּהּ מִשְׁעָן

"In the fear of Yahweh there is no lack, and with it (i.e., fear) there is no need to seek for support."

40:27 a,b

[a]יראת אלהים כַעֲדן ברכה[a] [b]וכן כל [c]כבוד [d]חפתה	The fear of God is like an Eden of blessing, And thus all glory [is] its canopy.
φόβος κυρίου ὡς παράδεισος εὐλογίας, *καὶ ὑπὲρ πᾶσαν δόξαν ἐκάλυψεν αὐτόν.*	The fear of the Lord is like a paradise of blessing, And above all glory it covered him.

Syriac: "The fear of God is like an Eden being blessed, and above all glory He is glorified."

a-a. Heb. B is readable and MZ is lacking. Heb. B = G and Sy. The terminal word ברכה n. fem. sg. = G. Sy "being blessed" is free.

b. וכן "and thus" of Heb. B; MZ ועל "and over" which = G and Sy. See Isaiah 4:5 for the expression על כל כבוד חפה "over all glory there will be a canopy," signifying a new day for Israel which God will create.

c. כבוד "glory"; MZ attests the initial כ , and = G δόξαν "glory"; Sy איקר "glory" = Heb. B and G (cf. Isaiah 4:5). We read with Heb. B.

d. חפתה "its canopy" from חפה + n. fem. sg. sfx. by Heb. B and MZ (cf. Isaiah 4:5). G ἐκάλυψεν αὐτόν "covered him" aor. 3 m. sg. + pronoun, from καλυπτω which at 37:3 translates מלא , and in the LXX most often renders כסה . G probably reads Hebrew as the verb חפה , "cover." The Greek scribes have become confused, perhaps due to the obscurity of the Hebrew word for "canopy." Cf. εκαλυψαν a plural by B, C and La; and εκαλεσεν "he called" by 672 and 797. The witnesses of Heb. B, MZ and Isaiah 4:5 are sufficient to establish the reading as חפתה "its canopy." Sy "He is glorified" may also mean "adorned," which is a free translation of Greek.

Text:

יִרְאַת אֱלֹהִים כְּעֵדֶן בְּרָכָה   וְעַל כָּל כָּבוֹד חֻפָּתָהּ

"The fear of God is like a garden of blessing, and above all glory (is) its canopy."

40:28 a,b

b. b. a. מני חיי מתן אל ת̆חי d. c. c. טוב נאסף ממסתולל	My son, a life of gifts do not live, Better is one dying than one importunate (?).
Τέκνον, ζωὴν ἐπαιτήσεως μὴ βιώσῃς· ϰϱεῖσσον ἀποθανεῖν ἢ ἐπαιτεῖν.	Child, a life of begging do not live, Better (it is) to die than to beg.

Syriac: "My son, from one asking of you, do not refuse him, and do not be good to kill, but be good to cause to live."

a. מני so Heb. B but B Mg. בני "my son" = Sy; and G has

.

b-b. חיי מתן אל תחי "a life of gifts do not live," which = G "a life of begging do not live." Sy is impossible to explain, except as a moralistic intrusion, inserted to justify the practice of begging, in opposition to the tone of Sirach.

c-c. טוב נאסף "better (is) one dying" (literally, "being gathered") טוב + niph. act. ptcp. G renders this expression with an infinitive construction κρεῖσσον ἀποθανεῖν "better (it is) to die." Syriac inserts a negative, and misreads both words "do not be good to kill." MZ attests the accuracy of Heb. B with טוב נ[.]סף, thus we read with Heb. B + MZ.

d. ממסתולל "than one importunate"; so translates Cowley, m. act. hithpoel ptcp. of סלל. MZ provides the correct reading as מפני חצף "than the face of the impudent one." This expression is obscure. חצף is not attested in the OT and only here in Sir. It is late and found in Syriac at 40:30 as "shameless"; in the Midrash Rabbah to Ecclesiastes 3:9 and 9:18; the Targum Proverbs 7:13, 21:29 and Targum Ezekiel 13:6. Nowhere else is it attested as our expression has it. G has simply ἢ ἐπαιτεῖν "than to beg" which catches the idea of חצף , but G renders an inf. rather than a ptcp. Syriac must be disregarded as an attempt to balance its initial erroneous reading "do not be good to kill, but be good to cause to live." The reading of MZ is supported by the context of the verse which is drawing a comparison between a dead man and a beggar. The larger context of vss. 29, 30 supports MZ, since these vss. go on to speak about the appearance of the beggar. We must read מפני חצף "than the [bold] face of a beggar," which for the first time provides the text with a good reading.

Text:

בְּנֵי חַיֵּי אַל תְּחִי   טוֹב נֶאֱסָף מִפְּנֵי חֹצֵף

"My son, a life of [seeking] gifts do not live; better is the one taken-away [dying] than the [bold] face of one begging."

40:29 a,b

[a]איש משגיח על שלחן זר[a]	A man gazing upon the table of a stranger,
[b]אין חיין למנות חיי[ם̄][b]	Is not a life to be accounted as a life.
ἀνὴρ βλέπων εἰς τράπεζαν ἀλλοτρίαν, *οὐκ ἔστιν αὐτοῦ ὁ βίος ἐν λογισμῷ ζωῆς,*	A man looking upon a strange table, His life is not in the reckoning of a life.

Syriac: "A man who trusts himself upon the table of another (is) a man not being accounted as a life."

a-a. This line of Heb. B reads with G and Sy. זר qal act. ptcp. of זור may be used as an adjective "strange" or as a noun "stranger" (cf. Proverbs 6:1, 11:15). It may simply mean "another" as in Job 19:27. We translate the word with its basic meaning of "stranger."

b-b. Heb. B attests the line as given above. MZ is defective but agrees with Heb. B thus: מנות חיי ". . . to be accounted as a life." חיין of Heb. B should be emended to חייו "his life" which will then agree with G αὐτοῦ ὁ βίος "his life." Through scribal error the terminal waw has been drawn down into a nun. The qal act. inf. למנות from מנה "to be accounted" is rendered as a passive, which makes excellent sense in the context, and is in line with the idiom in Aramaic which has been noted and explained by Dr. William F. Stinespring.[1]

Sir. seems to have drawn his thought from an ancient saying, a portion of which appears in T. B. Besah 32 b. "There are three men whose life is no life. They are these . . . the man who watches the table of his neighbor. . . ."

Text:

אִישׁ מַשְׁגִּיחַ עַל שֻׁלְחַן זָר אֵין חַיָּיו לִמְנוֹת חַיִּים

"A man gazing upon the table of a stranger, his life is not to be accounted as a life."

40:29 c,d

d. c. b. a. [..] מעגל נפש מטעמו	[Untranslatable word] soul, his savory food . . .
f. e. לאיש יודע סוד מעים	To a man of understanding (they are) a counsel of the bowels.
ἀλισγήσει ψυχὴν αὐτοῦ ἐν ἐδέσμασιν ἀλλοτρίοις·	He will pollute his soul in the meats of others,
ἀνὴρ δὲ ἐπιστήμων καὶ πεπαιδευμένος φυλάξεται.	But a man of knowledge and educated will be on guard.

Syriac: "He makes his soul odious from the desire of dainties, but to the man of knowledge they are pain, they are bowels."

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[1] "The Active Infinitive with Passive Meaning in Biblical Aramaic," JBL, LXXXI (1962), 391-394.

a. מעגל an unknown word by Heb. B, with an unreadable variant in the margin. G ἀλισγήσει fut. act. ind. "he will pollute" apparently read the Hebrew as מגאל piel ptcp. act. "he pollutes," which is normative for the LXX. Sy reads "make odious," apparently agreeing with the reading of Heb. B; Sy + G suggest the Hebrew should be מגאל נפשו piel ptcp. of גאל "he pollutes himself . . ." (cf. Malachi 1:7).

b. נפש "soul" by Heb. B without sfx. We read with B Mg. נפשו "his soul" which = G and Sy. We translate as "himself."

c. מטעמו "his tasty food" but B Mg. מטעמי m. cstr. (adv. noun) pl. "dainties of"; G ἐν ἐδέσμασιν ἀλλοτρίοις "the meats of others" differs from Heb. B but attests a construct reading. Sy "desire of . . ." is free.

d. Heb. B is defective; B Mg. = זבד "gift"; MZ is lacking; G ἀλλοτρίοις "strangers"; Sy has "pleasant things" which can = B Mg. זבד "gift." Since G follows the main theme set forth in vs. 29 a,b, we should follow it here. G evidently read Hebrew as זר "stranger."

e. יודע qal act. ptcp. "one knowing" plene as in BH + NH (cf. CD 1:11); attested by Heb. B, MZ and G "but a man of knowledge." G καὶ πεπαιδευμένος "and educated," cannot be supported elsewhere.

f. סוד מעים "counsel of the stomach"; B Mg. and MZ read יסור qal impf. 3 m. sg. "he will turn aside." G misread this as יסוך and translated as "he will be on guard." Sy is very free and departs considerably from G and Hebrew with חלין כאבא אנין דמעיא "these are pain; they are bowels." This reading cannot be justified by sense, by context or by other readings. The best translation of our text is "it will turn the stomach," based upon MZ and B Mg.

Text:

מְגָאֵל נַפְשׁוֹ מַטְעַמֵּי זָר   לְאִישׁ יוֹדֵעַ יָסוּר מֵעָיִם

"He pollutes himself (with) the tasty-foods of a stranger; to a man of knowledge, it will turn his stomach."

40:30 a,b

לאיש[a] עוז[b] נפש תמתיק שאלה	To a man strong of appetite, will be sweet a request,
ובקרבו [c]תבער כמו אש[c]	But in his inward part it will burn like a fire.
ἐν στόματι ἀναιδοῦς γλυκανθήσεται ἐπαίτησις,	In the mouth of shameless ones will be sweet the begging,
καὶ ἐν κοιλίᾳ αὐτοῦ πῦρ καήσεται.	But in his belly a fire will be kindled.

Syriac: "In the mouth of the shameless one, his entreaty will be sweet, but like a fire it burns in his inward parts.

a. לאיש a dittography from 29 d which we delete, and read with MZ בפי "in the mouth of" m. cstr. sg. which = G and Sy.

b. עוז נפש "strength of appetite," so Heb. B; B Mg. + MZ have עז adj. "strong." Cowley translates our words as "greedy" which = G ἀναιδοῦς "shameless," which also generally means "insatiate"; Sy has followed עז and used חציפא "impudent" (cf. vs. 28 b of MZ for this word). B Mg. has נפשות ממתיק "souls, being sweet," or "sweet souls," which is without support and does not suit the context. We read with Heb. B, B Mg. and MZ, supported by G and Sy, עז נפש "shameless man."

c-c. תבער כמו אש "it will burn like a fire"; B Mg. reads כאש בוערת prep. + noun + fem. ptcp. as adj. "like a burning fire"; MZ כאש תבער "like a fire it will burn." G of L-248 pr. ὡς + πῦρ καήσετα "like a fire it will be kindled," = MZ. MZ also reads well with Sy, which alters word order slightly. We accept the correction made possible by MZ.

Text:

בְּפִי עַז נֶפֶשׁ תַּמְתִּיק שְׁאֵלָה   וּבְקִרְבּוֹ כְּאֵשׁ תִּבְעַר

"In the mouth of a shameless man, begging is sweet, but in his inmost part, it will burn like a fire."

41:1 a,b

c. b. a. a. חיים למות מה [מ̄]ר̆ ז̄כרך	Life to death, how bitter (is) your remembrance,
e. d d. לא[.] שו̄ק[.] ע̆ל מכ̆ו̆נתו̇	To a (man) being at peace upon his dwelling place.
Ὦ θάνατε, ὡς πικρόν σου τὸ μνημόσυνόν ἐστιν	O death, how bitter is the remembrance of you,
ἀνθρώπῳ εἰρηνεύοντι ἐν τοῖς ὑπάρχουσιν αὐτοῦ,	To a man being at peace in his possessions.

Syriac: "Oh! Death, how cruel are you to a very rich man who is reposing upon his goods (wealth).

a-a. חיים למות "life to death" is a corruption of the Hebrew text. B Mg. and MZ attest הוי , an interjection, "Ah," "Alas," usually expressing dissatisfaction or pain, which reading = G and Sy. On the use of lamed before "death," we have here a loose connection through the preposition to the verbal idea of remembrance with reference to death (see Ges. 119 u).

b. [מ̄]ר Heb. B is defective and MZ is lacking but we may read with G πικρόν "bitter" and Sy ביש , which has interpreted the Greek. The original Hebrew was מר "bitter" from מרר . Yadin translates this as "welcome."

c. זכרך "your remembrance," attested also by MZ. σοὺ τὸ μνημόσυνόν reverses the position of the genitive, but the idea = Heb. B; G + ἐστιν "is" at the end of the line but this is not attested by 248, 421, 603, 755, Eth. Sy om. "your remembrance" and simply adds the 2 sg. pronoun אנת . We must read with Heb. B and MZ, זכרך .

d-d. לא[. .]שוק Heb. B is defective but we can read enough to recognize "to a man resting," noun + qal act. ptcp. MZ has לאיש שקט written defectiva, but = Heb. B. G ἀνθρώπῳ εἰρηνεύοντι "to a man being at peace" = Hebrew. Syriac has interpreted the Hebrew but + עתירא "very rich" which we must disregard, since it does not appear elsewhere in G or Hebrew.

e. מכונתו m. poss. sfx. on pl. fem. noun, כון "from his dwelling place" translated as a singular, as in Ezra 3:3. MZ also thus reads. But G has ἐν τοῖς ὑπάρχουσιν "in his possessions" and Sy follows G with על נכשוהי "upon his goods." G has read the Hebrew freely and provided a word ὕπαρχος which may mean "property" in a general sense. Sy has certainly interpreted G freely with the idea of wealth, for which reason Sy inserted "very rich" in line "a" above. We read with Heb. B and MZ.

Text:

הוֹי לְמָוֶת מַה־מַּר זִכְרְךָ   לְאִישׁ שֹׁקֵט עַל מְכוֹנֹתָו

"O death! How bitter is thy remembrance! to a man at peace upon his dwelling place."

41:1 c,d

b. a. איש שלין ומ[.]ליח בכל	A man . . . and prospers in everything,
d. c. c. ועוד ב[. .]יל לקבל תענוג	And yet in [him is strength] to receive luxury.
ἀνδρὶ ἀπερισπάστῳ καὶ εὐοδουμένῳ ἐν πᾶσιν καὶ ἔτι ἰσχύοντι ἐπιδέξασθαι τρυφήν.	To a man undistracted and [who is] prosperous in everything,

And yet is strong to receive
meat in addition.

Syriac: "A man who is waxing stronger and prospering in every season, but good thing there is in him strength to receive luxuries."

a. שלין of Heb. B is a corruption of the text, mistaking a waw as a nun. We read with MZ שלו adj. "quiet," "at ease." Cf. Job 16:12, G ἀπερισπάστῳ , a dative sg. "undistractedness," is only used here in Sir. and only elsewhere at Wis. 16:11, but G is free rendering of Hebrew; cf. ευπρεπεστατω "outwardly pretentious" of O, V. Sy "is waxing stronger" is a free rendering of the Hebrew, which may also mean "prosperous" as at Zechariah 7:7, Psalms 73:12, Jeremiah 12:1, and Lamentations 1:5. Thus, MZ, G and Sy point to שלו "at ease."

b. ומ[צ]ליח waw conj. + hiphil ptcp. m. sg. adj. "yet prosperous," from צלח ; attested by MZ and Sy (cf. Genesis 39:2). G εὐοδουμένω, a dative sg. "[who is] prosperous," is interpretive, but based upon Hebrew.

c-c. ועוד ב[. .]יל Heb. B is defective, but read easily as "but yet in him (is) strength"; cf. MZ עוד בו כח , which om. the waw conj. and offers כח instead of חיל . G ἔτι ἰσχύοντι "yet by being strong" a dat. sg. pres. act. ptcp. of ισχυω ; "in him" om. by all G mss. Sy has misread ועוד as וטוב , giving a senseless rendering "but a good thing in him there is strength," but supports the Hebrew כח or חיל . Heb. B never has כח , but חיל is used at 7:6, and חזק at 43:15. In the OT כח is found behind the LXX ισχυειν at Joshua 14:11, Job 9:19 and Isaiah 50:2. כח has a broader meaning such as "ability," and "strength," which seems demanded here. While חיל has connotations of "wealth," this does not suit the context. We therefore read with MZ which is supported by G and Sy.

d. תענוג "luxury" attested also by MZ, a noun, m. sg., meaning also "delight" as in love-making. Sy renders תפניקא n. pl. "luxuries," which is derived from the Hebrew. G τροφήν "meat" acc. sg., attested by all codd. and versions, should be corrected to τρυφην "delicacy," "daintiness" or "luxury"; La "cibum," "food," is taken from G. We read with Heb. B and MZ, supported by Sy and G.

Text:

אִישׁ שָׁלֵו וּמַצְלִיחַ בְּכֹל וְעוֹד בּוֹ כֹּחַ לְקַבֵּל תַּעֲנוּג

"[To] a man at ease yet prosperous in everything, yet in him is ability to receive luxury."

41:2 a,b

c. b. a. האח למוֹת כי טוב חקיך e. e. d. d. לאיש אונים וחסד עצמה	Aha! Death, for good (are) your statutes, To a man of troubles and lacking might.
ὦ θάνατε, καλόν σου τὸ κρίμα ἐστὶν ἀνθρώπῳ ἐπιδεομένῳ καὶ ἐλασσουμένῳ ἰσχύι,	O death, good is your decree, To the needy man and the one falling short in strength.

Syriac: "Lo, death! How useful are you, to the man who is broken, and lacks life."

a. האח interjection of Heb. B, but MZ has ה[.]ע , not attested in BDB or Jastrow. Yadin has emended to הרע "hail" but the more common usage of Sir. is הוי or האח (cf. 37:3 and 41:1). We read with Heb. B, which in BH is always introduced by אמר and expresses satisfaction.

b. כי "because," "for," or "when" of Heb. B does not suit the syntax of the sentence. MZ מה "how," an indefinite interrogative pronoun, is used in exclamations with the adj. "how good" (see BDB, p. 553). G καλόν om. "how," but pr. ως by O, S, 336, 404, 443, 543, and Sy to = MZ. Thus we read מה .

c. חקיך m. pl. noun with 2 sg. sfx. "your statutes," of Heb. B; cf. B Mg. חרק, חזק, and חוקו. MZ חקך m. sg. + sfx. 2 sg. "your statute" = G σου τὸ κρίμα "your decree"; Sy has simply a pronoun אנת "are you," interpreting freely, apparently faced by confusing evidence from his G mss., some of which read μνηοσυνον for "decree" (mistaking חקך as זכר) as did 307 and 155. MZ חקך is best attested by G evidence. See Leviticus 10:13-14.

d-d. לאיש אוינים "to a man of troubles" by Heb. B; MZ has לאין אוינים a particle of negation + a prefixed ל , meaning "to one who has no strength." Isaiah 40:29 is the probable source of Sir.'s thought: cf. ולאין אונים עצמה ירבה , "and to him who has no might, he increases strength." See use of לאין in Chronicles (cf. 1 Chronicles 22:4, 2 Chronicles 14:10, 12, 20:25, 21:18; also Ezekiel 9:14 and Nehemiah 8:10). G ἐπιδεομένῳ dt. sg. "to the needy man" interprets MZ positively; Sy "to the broken man," with the sense of weakness and ruin, has interpreted the Hebrew. We render לאין אונים with MZ and Isaiah 40:29, "to one who has no strength."

e-e. וחסד עצמה (cf. adj. חסד and 1 Samuel 21:16) "and lacking of might," a scribal error; MZ = וחסר "lacking power," which = G ἐλασσουμένῳ ἰσχύι "and to the one falling short in strength," reading the Hebrew with its later meaning וחסר עצמה "a lacking of power" (see Jastrow, p. 489). We render an adj. cstr. of חסר as at I Samuel 21:16 and Proverbs 6:32. Sy has interpreted Hebrew correctly but freely, "lacking life." Again, Isaiah 40:29 is the source of this thought (cf. note d-d above).

Text:

האח למות מה טוב חקך   לאין אונים וחסר עצמה

"Aha death! How good is your decree, to one who has no strength, and to one lacking power."

41:2 c,d

b. a. a. איש כושל ינקש בכל	A tottering man will strike against everything,
d. d. c. סרב ואבד חקוה	A rebel, and losing hope.
ἐσχατογήρῳ καὶ περισπωμένῳ περὶ πάντων καὶ ἀπειθοῦντι καὶ ἀπολωλεκότι ὑπομονήν.	To one in extreme old age and distracted concerning all things, And to one disobedient and losing patience.

Syriac: "An old man who is stumbling all the time, lacking riches and there is not in him strength to labor."

a-a. איש כושל "A tottering man" noun + qal act. ptcp. written plene as in II Chronicles 28:15 and NH by Heb. B; MZ has כשל defectiva. The figure is used to mean "an old man," and has been correctly interpreted by G ἐσχατογήρῳ dt. sg. "to one in extreme old age" and also by Sy גברא סבא "an old man." We read with Heb. B and BH.

b. ינקש, a pe nun verb נקש which is incorrectly rendered as an imperfect by the scribe, since the nun assimilates in the imperfect in late Hebrew and BH. The scribe read a waw as a yodh. (Cf. M. H. Segal's Mishnaic Hebrew Grammar, p. 77.) Twice in B Mg. + MZ = ונוקש "and stumbling," qal ptcp. act. (cf. 13:2c). The margin has a double notice of this variant, וכושל ונוקש and erroneously, נוקש ומושל; MZ and B Mg. = Sy "stumbling in every time" which has interpreted בכל freely. G περισπωμένῳ "distracted" means also to "wheel about" which captures the sense of the Hebrew. We read with MZ and B Mg. ונוקש .

c. סרב n. m. "rebel"; B Mg. and MZ have אפס "lacking appearance." המראה is a n. m. sg. from ראה . Heb. B has inserted a synonym, reading the Hebrew as סרב qal act. ptcp. "rebellious one." We read "without appearance." The presence of אפס in the original Hebrew is supported by the negative parallel it establishes with אין of line "b" above, a parallelism often found in the OT (cf. Isaiah 34:12, 40:17, 52:4 and Psalms 40:13). The Sy scribe supports our case, since he apparently reads וחסיר ממונא "lacking riches" and adds, "and there is not in him strength to labor." We sense that Sy has transposed word order in the sentence, reading the line in this fashion through error, ואבד תקוה אפס המראה "lacking riches (heaps) and there is not strength" (from מר , cf. Jastrow, p. 834). This reading does attest the originality of the Hebrew of MZ over against G and Heb. B text. Sir. originally wrote המראה ..

d-d. ואבד תקוה qal act. ptcp. + noun, "one losing hope." MZ ואבוד "and one perished of hope" qal pass. ptcp. While Biblical style most often uses the active ptcp., post-Biblical Hebrew uses the pass. ptcp. to render an adj. as a state or condition. We read with MZ; G καὶ ἀπολωεκότι the perf. act. ptcp. = MZ; ὑπομονήν in OT and Sir. always = תקוה "hope."

Text:

אִישׁ כּוֹשֵׁל וְנוֹקֵשׁ בַּכֹּל אֶפֶס הַמַּרְאֶה וַאֲבוּד תִּקְוָה

"A tottering man and stumbling against everything, lacking appearance and perished of hope."

41:3 a,b

a. אל תפחד ממות חוקיך	Do not be in dread of death, your portions,
f. e. d. c. b. ז[.]ר̆ כי ראשנים ואחר[.]ע̆מ̆ך̆	Remember that those before and those after (will be) with you.
μὴ εὐλαβοῦ κρίμα θανάτου, μνήσθητι προτέρων σου καὶ ἐσχάτων·	Do not fear the decree of death, Be reminded of your former things and the last things.

Syriac: "Do not be in dread from death, because of the existence of hurting. Remember those who were before and those after in relation to you them.

a. חוקיך m. cstr. pl. + 2 sg. sfx. (cf. 2 a above), MZ has חקך "your portion" as in 2 a above. G κρίμα θανάτου "decree of death," om. 2 sg. possessive pronoun in all mss. Sy om. "decree" and adds דהויו מנתך "because of the existence of hurting," a difficult expression not attested in any variants. We read with MZ.

b. ז[.]ר Heb. B is defective. Smend proposed a passive ptcp. זכור reading with G aorist pass. imv. μνήσθητι "be it remembered"; MZ attests זכר qal imv. "remember" which = Sy. Thus we render.

c. כי "that," a demonstrative conjunction pointing to the rest of the sentence as depending upon the main verb, "remember," but כי is not attested by G, Sy or MZ. We therefore omit.

d. ראשנים "predecessors" n. m. pl. from ראשון as in Deuteronomy 19:14 and Leviticus 26:45 and Ecclesiastes 1:11 where its opposite is אחרנים , as in our text. So also G = Heb. B. Sy reads closely with MZ which has קדמון "former," or "beginning," an abstract noun, which = BH קדמה characteristic of late Hebrew (see Jastrow, p. 1317). We read with MZ which is supported by Sy and G.

e. ואחר[.] Heb. B is defective. Smend proposes ואחרנים

m. pl. denominative noun. We read with MZ אחרון as an abstract noun, "the one coming after," "the last," as at Job 19:25. G and Sy support this reading, but they interpret the nouns as plural; but note how πρωτερω και εσχατω dt. sg. of 68 and 744 follow MZ.

f. עמך literally "with you" of Heb. B and also MZ, om. by G but + σου in 542, La, Sa, and Eth, which follow Hebrew. Syriac is a good witness to the reading with לותך אנון, a contraction from the construct state of the noun לותא "association" + the 2 sg. pronoun, which = Heb. B and MZ. We translate עמך as "you have," since עם may designate the possession of a quality or a thing (see BDB, p. 768).

Text:

אַל תִּפְחַד מִמָּוֶת חֻקֶּךָ   זְכֹר קַדְמוֹן וְאַחֲרוֹן עִמָּךְ

"Do not fear death, [which is] your portion. Remember the beginning and the end [which] you have."

41:4 a,b

זה[a] חלק[a] כל בשר מאל[b] ומה תמאס בתורת[c] עליו[.]	This is the portion of all flesh from God: So how can you reject the direction of the Most High?
τοῦτο τὸ κρίμα παρὰ κυρίου πάσῃ σαρκί, καὶ τί ἀπαναίνῃ ἐν εὐδοκίᾳ ὑψίστου;	This is the decree from the Lord to all flesh: And why do you reject the approval of the Most High?

Syriac: Because this is the end of them all, sons of men before the Most High."

a-a. זה חלק "This is the portion"; MZ has זה קץ. See BH קץ "end," from קצץ "cut off" which = Sy; G τοῦτο τὸ κρίμα "this is the decree," perhaps read the Hebrew as קוץ "determination," "appropriation" (in NH cf. Jastrow, p. 1339). We read with MZ + Sy, as קץ "end."

Sir. seems to be drawing upon the thought and language of Genesis 6:13; cf. ויאמר אלהים לנח קץ כל בשר "and God said to Noah, an end to all flesh . . . ."

b. מאל "from God" of Heb. B; MZ [..]ה attests final ה ; Sy om. and G has κυρίου "Lord." Heb. B has אלוה only at 32(35):13 and 45:23, but it could be written defectiva as אלה . Any attempt to determine Sir.'s use of God's name is useless, for there seem to be many possible expansions from אל , which he uses about twenty-five percent of the time. We read with MZ, מאלה .

c. בתורת , "the direction of . . .," prep. + n. f. cstr.; G ἐν εὐδοκίᾳ "the approval (when approves)" dative with prep.; MZ is lacking and Sy om. reading "sons of men before the Most High"; εὐδοκιαν acc. sg. without pr. by S, 534, 547, 603, 631 and La suggests a Hebrew reading without ב but we treat the ב as denoting the object of the verb (cf. BDB, p. 90). The probable reading of the Hebrew is ברצון n. m. cstr. sg. "will." (Cf. 11:17, 15:15, 32[35]:20, and 39:18. See also this predominant usage in the LXX.) Smend suggests ברעות "pleasure," which in NH has visual similarity, but is not elsewhere attested by Sir.

Text:

זֶה קֵץ כֹּל בָּשָׂר מֵאֱלֹהַּ   וּמַה תִּמְאַס בִּרְצוֹן עֶלְיוֹן

"This is the end of all flesh from God; so how can you reject the will of the Most High?"

41:4 c,d

a. a. לאלף שנים מאה ועשר	For a thousand years, a hundred or ten,
d. c. b. איש תוכחות ב̆ש̆[..]	There are reproofs in Sh[eol].
εἴτε δέκα εἴτε ἑκατὸν εἴτε χίλια ἔτη, οὐκ ἔστιν ἐν ᾅδου ἐλεγμὸς ζωῆς.	Whether it be ten, or a hundred or a thousand years,

There is not in the grave a reproof
of life.

Syriac: Omits c,d.

a-a. Reverse Heb. B order and read with MZ and G order. MZ begins the line with preposition ל and terminates the line with שנים "years," which = G.

b. איש "there is"; B Mg. and MZ אין "there is not" = G and provide correct sense to the reading (cf. Ezekiel 31:15, 16, 17; 32:21, 27 a "place of reproach").

c. תוכחות n. f. pl. cstr. "reproof of . . ." which = G ἐλεγμός is cited by Liddell and Scott as = ἔλεγξις "a conviction." The noun ελεγχειη means "reproach."[1] But B Mg. + חיים pl. abstract "life" which = G ζωῆς . There is need for an additional word to fill space in the line. MZ is lacking the entire line. We add חיים .

d. בש אול "in Sheol." Heb. B is defective. Smend and Lévi attest a final lamed, not now visible. G ᾅδου from ᾅδης "grave" = "Sheol."

Text:

לְעֶשֶׂר מֵאָה וְאֶלֶף שָׁנִים   אֵין תּוֹכְחוֹת חַיִּים בִּשְׁאוֹל

"For ten, a hundred or a thousand years, there are no reproofs of life in Sheol."

41:5 a,b

b. a.
נין נמאס דבר̆ רעים — A reprobate offspring is the way of
the evil ones,
d. c. c.
ונכד אויל [. . .] ע̆ — And the progeny of the foolish . . .

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[1] H. G. Liddell and H. S. Scott, An Intermediate Greek Lexicon (Oxford: The Clarendon Press, 1961), p. 248.

Τέκνα βδελυρὰ γίνεται τέκνα ἁμαρτωλῶν
καὶ συναναστρεφόμενα παροικίαις ἀσεβῶν·

The children of sinners become
disgusting children,
And living among the dwelling-places of the ungodly.

Syriac: "A scornful seed is the offspring of the lawless, and the generation of it to him is an offspring of sinners."

a. דבר "way," "affair" n. m. of Heb. B, but MZ has ת[..]ות "generations" from ילד , a n. f. pl. which = Sy and G τέκνα "children." Heb. B apparently read דור originally, "generation," representing a synonym, inserted into his exemplar by a scribe for clarification. B Mg. has כי , כן and דבת in attempts at clarification. The correct reading is תולדות . Note the repetition of initial ת in the third words of lines in 4b, 5a, 6a, and 6b. Also note the recurrence of תולידו at 9b (10a) of Heb. B and MZ.

b. רעים "evil ones," n. m. pl. in Heb. B + MZ which = G "sinners" gen. pl. and Sy "lawless." But over the word in the text of Heb. B and also on the right mg. appears ערים "and naked ones," perhaps retroverted from Sy's דעולא by scribal error of transposition of letters, such as עריותא .

c-c. ונכר אויל "progeny of the foolish" n. m. cstr. + adj./noun. We may read as a noun, "foolish," as in Proverbs 1:7 and 15:5, or we may read "foolish progeny." G συναναστρεφόμενα pres. mid. ptcp. "living along with" only used here in Sir. and only in OT at Genesis 30:8 for פתל niphal "twist," or "wrestle with," but showing here that G really had before him פתה ptcp. qal m. sg. act. "one simple," "foolish" as in Job 5:2, Proverbs 20:19 and Deuteronomy 11:16. פתה was improved upon by Heb. B who rendered אויל to guard against further Greek errors. Sy has read across this section, interpreting the Greek of line "a" again.

d. ע̆[. . .] Heb. B is defective and MZ is lacking. G παροίκιαις ἀσεβῶν "the dwelling-places of the ungodly." At 16:8 παροικία renders מגור ; thus we may read m. cstr. pl. מגורי "sojourning-places" which has the exact meaning of the Greek. Sy has conflated this line with line "a" and is of no help in this case. The last word, ἀσεβῶν "ungodly," gen. pl., cannot be decided by any preference of Sir. Smend believed he saw a final ע , and MZ attests רשע ; thus we read רשע m. sg. "wickedness."

Text:

נִין נִמְאָס תּוֹלְדוֹת רָעִים   וְנֶכֶד פֹּתֶה מְגוּרֵי רֶשַׁע

"A reprobate offspring [is to] generations of evil-ones, and a foolish progeny [is to] the dwelling-places of wickedness."

41:6 a,b

$^{a.}$מבן עול ממשלת רע$^{a.}$
[$^{c.}$ . . . $^{c.}$]$^{b.}$זר[. .]$^{b.}$

With an unjust son is a cessation of evil,
. . .se(ed) . . . .

τέκνων ἁμαρτωλῶν ἀπολεῖται κληρονομία,
καὶ μετὰ τοῦ σπέρματος αὐτῶν ἐνδελεχιεῖ ὄνειδος.

The inheritance of sinful children will perish,
And with their seed, a reproach will continue.

Syriac: "From an unjust son will be destroyed rule, and with his seed will abide wants (damages)."

a-a. This line has suffered disarrangement by scribes. By using G, Sy and MZ we can reconstruct the original. G has brought forward κληρονομία from רשע above, reading it as ירשה "inheritance"; note the confusion between the main G tradition and 155, 555, and 705, which treat "inheritance" as an accusative, and not as the subject. We om. "inheritance." Sy and MZ read together, and are supported by the main verb of G ἀπολεῖται fut. mid. from ἀπολλυμι "will be destroyed." Thus the correct reading is מבן עול תאבד ממשלה , "From an unjust son (cf. Proverbs 29:27) rule will be destroyed"; תאבד is qal impf. 3 f. sg. read with a passive meaning (see Deuteronomy 22:3, Job 8:13). An alternate reading is תֵּאָבֵד (see BDB and cf. Ges. 68b for the pointing תֹּאבַד).

b-b. [. .]זר[. .] defective in Heb. B and MZ is lacking. G καὶ μετὰ τοῦ σπέρματος αὐτῶν "and with their seed" attests ועם זרעו "with his seed" = Sy. Smend read ורש , and Lévi ור . There is room in the ms. for my emendation.

c-c. Heb. B defective. MZ תמיד חרפה , "[is] continuously a reproach" which = G, although G renders a verb pres. ind. ἐνδελεχεῖ and MZ a n. m. sg. תמיד "continuity" which is most often read as an adverb, "continuously." Sy has נעמד "will abide." For ὄνειδος "reproach," read with MZ חרפה "reproach," n. f.; Sy has "wants," "damages" which is a very free rendering.

Note: This verse is commentary added to the prior verse of 4c where it was shown that there is no reproach upon those in Sheol. The reproach is continued in this life among the offspring.

Text:

מִבֵּן עָוֶל תֹּאבַד מֶמְשָׁלָה   וְעִם זַרְעוֹ תָּמִיד חֶרְפָּה

"From an unjust son rule will be destroyed, and with his seed (will be) continually reproach."

41:7 a,b

אב רשע ^{a}יק[. .]ל̆ד̆^{a} An ungodly father will curse a child,
^{b}כ[. .]ל̆ל̆[. . .]^{b} Be(cause . . . .)

πατρὶ ἀσεβεῖ μέμψεται τέκνα,
ὅτι δι' αὐτὸν ὀνειδισθήσονται.

To an ungodly father a child will complain,
Because through him they are reproached.

Syriac: "Upright sons will curse (him) an evil father, because they are reproaches in a generation." (Smend and Box translate עלמא as "world," which may also mean "temporal life.")

a-a. יק[. . .]לד Heb. B is defective. MZ has יקב ילד qal impf. 3 sg. "will curse against a child." G has "a child will complain against," treating τέκνα as the subject. So also does Sy, using a plural subject "upright sons," apparently freely contrasting with the "unrighteous son" of vs. 6a. Sy has read with G, which has wrongly interpreted Hebrew word order. Read with MZ and Heb. B.

b-b. Heb. B is defective. MZ has [כי ב]גללו היו בוז "because on his account they were an-object-of-contempt." On בגללו cf. Genesis 12:13 and BDB, p. 164. בוז n. m. sg. is parallel with חרפה above in 6b. See also Psalms 119:22 and Proverbs 18:3 for the same parallelism. Our translation as "object of contempt" is based upon Job 12:5, Genesis 38:23 and Proverbs 12:8 (see BDB, p. 100). MZ = G almost exactly. Sy "because they are reproaches in a generation"; בסירא בעלמא "reproaches in a generation" has been translated by Smend and Box as "reproaches in the world," but there are other possibilities, since עלמא has a wide range of meanings. The reading of Sy is unsupported by the Hebrew and G.

Text:

אָב רָשָׁע יִקֹב יֶלֶד   כִּי בִּגְלָלוֹ הָיוּ בוּז

"An ungodly father will curse a child, because on his account they are an-object-of-contempt."

41:8 a,b

a.[. . .]ל̆[. .]a.
b.י̆ון[. . .]b.

(A reading of Heb. B is not possible.)

οὐαὶ ὑμῖν, ἄνδρες ἀσεβεῖς,
οἵτινες ἐγκατελίπετε νόμον ὑψίστου·

Woe to you, ungodly men,
Those of you who forsake the law
of the Most High.

Syriac: "Woe to them, evil men, who misery (is) full to them unto the day of their death."

a-a. Heb. B is defective, with top of one lamed visible. MZ is partially readable אנשי עו[. .] , suggesting from the complete agreement of G and Sy "Woe to you, ungodly men." We thus read אוי לכם אנשי עול (on vocalization of אנשי see Ges. p. 282 and Jastrow).

b-b. Heb. B is defective with יון visible at the end. MZ is complete with עזבי תורת עליון "those-forsakers of the law of the Most High." We should probably read this as a vocative. The ptcp. does stand here in cstr. relation to "Torath." G has interpreted the Hebrew as a vocative and Torath as an accusative, which is correct. Cf. εγκατελειπατε 1 aor. ind. 2 pl. "you forsook" by C, V, L-248, 672, 296, 548, 404, 155, 339, 358, 543, and 613 as a haplography. Sy has a senseless reading, mistaking עזבי as עצב "pain" or "hurt" and rendering דוונא "misery," finishing the verse with words taken from the Greek of the following verse 9 a,b,c.

Text:

אוֹי לָכֶם אַנְשֵׁי עָוֶל   עֹזְבֵי תוֹרַת עֶלְיוֹן

"Woe to you, unrighteous men; those forsaking the law of the Most High."

41:9 a,b

[a] אם̆ [. . . .] ידי אסון [a]	If . . . the hands of harm,
[b] [. . .] לידו לאנחה	. . . they beget to sighing.
ἐὰν γὰρ πληθυνθῆτε, εἰς ἀπώλειαν,	For if you be born (it is) to destruction,
καὶ ἐὰν γεννηθῆτε, εἰς κατάραν γεννηθήσεσθε,	And if you are begotten, to a curse you will be begotten.

Syriac: (On vss. 9, 10 Sy strayed, with hardly any reference to either G or Hebrew.) "A fruitful woman is for the joy of her people, and if an unrighteous father dies, his righteous sons will not grieve over him."

a-a. Heb. B is defective. B Mg. has תפרו from פרה "bear fruit," which we should add to the text. MZ is lacking most of the line, but attests a lamed within the middle of the line. Most mss. of G are lacking the line, but it is attested by Ms. 248 as ἐὰν γὰρ πληθυνθῆτε εἰς ἀπώλειαν which we have included in the text above.

ἐὰν = אם "if"; G πληθυνθῆτε aor. pass. subj. 2 pl.; B Mg. תפרו 2 pl. niph. impf. of lamed he verb פרה , or possibly, with Cowley, תפרו qal impf. 2 m. pl. "if ye bring forth." Our only G evidence is 248 which has a passive, but we render an active verb parallel to the verb of line "b."

ידי of Heb. B "hands of," n. m. pl. cstr.; B Mg. has a side reading אם תפרו על יד אסון "if you bring forth it is by means of mischief." The expression על ידי appears most often in the pl. cstr. (cf. Proverbs 13:11, I Chronicles 25:26, II Chronicles 23:18, 26:13, and 29:27). The expression means idiomatically, "through" or "by means of" and is normally expressed in Greek by δια χειρος , omitted here because the idiom is covered by εἰς ἀπώλειαν . We read with Heb. B m. pl. cstr. על ידי , "by means of."

b. Heb. B is defective and partially illegible. MZ has אם תולידו לאנחה "and if you (2 m. pl. hiphil) beget, (it is) to groaning." G again has read an aor. pass. subj. γεννηθῆτε in the first verb, and doubled the verb, reading a second time γεννηθήσεσθε, a fut. passive ind., which is an obvious attempt to interpret the Hebrew line which had no verb for the main clause. Heb. B and MZ are correct on this line, as the parallel structure of 9 c,d reveals. B Mg. wrongly has ואם מולידו as the use of the hiphil ptcp. shows.

Text:

אִם תִּפְרוּ עַל יְדֵי אָסוֹן   אִם תּוֹלִידוּ לַאֲנָחָה

"If you bring forth, [it is] by means of mischief, and if you beget [it is] for lamentation [or grief]."

41:9 c,d

b. b. a. a. אם תכשלו לשמחת שלם	If you stumble, [it is] for joy of sacrifice,
c. ואם תמותו לקללה	And if you die, [it will be] for a curse.

(Line "c" is omitted by G, including 248.)

καὶ ἐὰν ἀποθάνητε, εἰς κατάραν μερισθήσεσθε.	And if you die, unto a curse you will be apportioned.

Syriac: Omits the verse. See vs. 9a above.

a-a. אם תכשלו "If you stumble" qal impf. 2 m. pl. by Heb. B. MZ is defective, but attests the line. G omits the line, but attests the reading of line "d." Sy om. the verse. We should consider תשכלו "if you be bereaved," as in the loss of a child, abortion, which in a reproachful world might be occasion for joy. This provides a parallel to "death." Lacking evidence, we must read with Heb. B.

b-b. לשמחת שלם "for joy of sacrifice" is a forced reading of Heb. B text. Correct reading is shown by MZ as לשמחת עלם n. f. sg. cstr. + adj. "perpetual gladness."

c. לקללה "for a curse" n. f.; B Mg. has לקללתה an anomalous blending of a fem. sg. cstr. with a fem. sfx. MZ has correctly rendered with Heb. B לקללה "curse." So also G εἰς κατάραν "curse," but G + commentary μερισθησεσθε fut. pass. "you will be apportioned"; cf. μερισθησεται fut. mid.; and εμερισθησεσθαι (?). We read with MZ and Heb. B.

Text:

אִם תִּכָּשְׁלוּ לְשִׂמְחַת עֹלָם   וְאִם תָּמוּתוּ לִקְלָלָה

"If you stumble [it is] for perpetual joy, and if you die, [it will be] for a curse."

41:10 a,b

[a]כל מאפס אל אפס ישוב[a] [b]כן חנף מתהו אל תהו[b]	Everything from nothing unto nothing will return. Thus the profane [go] from emptiness to emptiness.
πάντα, ὅσα ἐκ γῆς, εἰς γῆν ἀπελεύσεται, *οὕτως ἀσεβεῖς ἀπὸ κατάρας εἰς ἀπώλειαν.*	Everything which is from the earth, to the earth will return. So the ungodly, from a curse [go] unto destruction.

Syriac: (Listed as vs. 11 in De Lagarde's text) "But-indeed the wicked, his end is to perdition."

a-a. Heb. B as above is attested almost completely by MZ. G has misread מאפס as מעפר "earth," "dust," and associated the reading with 40:11. ἀπελεύσεται (απερχομαι) is derived from ישוב qal. impf. 3 m. sg. Sy om. line "a."

b-b. Heb. B and MZ agree completely, so thus we read. G has conflated the reading from the Hebrew חנף n. m. "profane," and the wording of lines in 9a, and 9b. Sy "But-indeed the wicked, his end is perdition," is taken from G.

Text:

כֹּל מֵאֶפֶס אֶל אֶפֶס יָשׁוּב   כֵּן חָנֵף מִתֹּהוּ אֶל תֹּהוּ

"Everything from nothing unto nothing will return, thus the profane [go] from emptiness unto emptiness."

41:11 a,b

[a]חבל אדם[a] בגויתו[b]	The pain of man is in his body;
אך [c]שם חסד לא יכרת[c]	But a name of piety will not be cut-off.
Πένθος ἀνθρώπων ἐν σώμασιν αὐτῶν,	The misery of men is in their bodies,
ὄνομα δὲ ἁμαρτωλῶν οὐκ ἀγαθὸν ἐξαλειφθήσεται.	But the name of sinners, not the good [man], will be wiped-out.

Syriac: "And the names of my good servants will not be forgotten forever."

a-a. חבל אדם n. m. cstr. + noun "the pain of man." MZ attests חבל with space for + חבל בני as B Mg. G has only πένθος ἀνθρώπων "the misery of men," misreading חבל as אבל "mourning"; cf. ανθος of 679, reading as אבל "grass." We should read בני with B Mg. since MZ attests a final ם on בגויתם, for which we need a plural dative (cf. 40:1 and 36:18). Yadin has included בני. Sy om. line "a."

b. בגויתו "in his body" n. f. sg. + m. sg. sfx. as in a corpse, but MZ ם[. . .] n. f. sg. + m. pl. sfx. "their body" which = G; σωματι copied Heb. B by S, 155, 307, 543, La.

c-c. שם חסד לא יכרת "the name of piety will not be cut-off," also read by MZ. But G has ὄνομα δὲ ἁμαρτωλῶν οὐκ ἀγαθὸν ἐξαλειφθήσεται "but the name of sinners, not the good (man), will be wiped out." G reads חסד as חסד n. m. "reproach," "shame" (as at Proverbs 25:10) and לא יכרת as לא נכח "not the upright." Other G mss. interpreted the Greek freely without reference to Hebrew, as shown by αμαρτωλων ουκ αγαθων 155; ανθρωπων ουκ αγαθον 248, 307; ανθρωπων ουκ αγαθων 631; ασεβων ουκ αγαθον a-534; αγαθον ουκ of S + La "hominum bonorum non," = Heb. B and MZ, which we should read (cf. Isaiah 48:19, 56:5 and Ruth 4:10 for this idea). Sy has rendered G freely with some additions which are unsupported.

We should note that vss. 11-14 have a strong relationship with the thought of the Hymn to the Fathers which follows after 44:1. In these verses before us, Ben Sira reveals his concepts of reward and punishment. The godless man has in store for him only a purposeless existence, epitomized by pain and misery. The reward for faithfulness is a good name which will be perpetuated through the seed of the righteous man.

Text:

חֶבֶל בְּנֵי אָדָם בִּגְוִיָּתָם   אַךְ שֵׁם חֶסֶד לֹא יִכָּרֵת

"The pain of the sons of man is in their body, but a name of piety will not be cut-off."

41:12 a,b

b. a. פחד על שם כי הוא ילוך	Be fearful over a name, because it will accompany you,
d. c. c. מאלפי אוצרות חכמה	More than thousands of treasures of wisdom.
φρόντισον περὶ ὀνόματος, αὐτὸ γάρ σοι διαμενεῖ	Take heed concerning a name, for it remains with you,

ἢ χίλιοι μεγάλοι θησαυροὶ χρυσίου· Longer than thousands of treasures of gold.

Syriac: "Have regard to your name, for it will accompany you more than thousands of provisions of deceit."

a. שם "name," so Heb. B and MZ. Sy + "your name" and + καλου by S, 545 and La "de bono nomine," all of which are free additions. Read with Heb. B, MZ and main G mss.

b. ילוך qal impf. 3 m. sg. of לוה "join," "attend," "accompany" = G διαμενεῖ and Sy, which uses the same verb as Heb. B and MZ.

c-c. מאלפי אוצרות "more than thousands of treasures," a comparative מ w. adj. in cstr. state + n. m. pl. cstr. + n. m. pl. w. fem. pl. endings; B Mg. = סומות ; G witness is mixed and uncertain. Against χίλιοι μεγάλοι θησαυροὶ χρυσίου of the text we have: χρ. θησ. χιλ. 543; θησ. μεγ. χρ. O, V, 248, 358, La and Sa; μεταλλοι θησαυρου by Damascenus, "gold mines"; and om. μεγαλοι 404, 797, Mal. to = Heb. Sy also om. "great," but reads "deceit," "treasures gotten by knavery," שימתא דעתא , probably reading Hebrew as חכה "wait-for" or in the bad sense of חכם "shrewd," "crafty," or perhaps from חמדה with its bad sense of "lustful," "ungoverned desire." We cannot be certain what Sy believed he was reading. With the slight evidence from G (404, 797) supporting Heb. B and MZ, we read with the Heb. B אוצרות (cf. 41:14b and 40:18 where B Mg. = סימה).

d. חכמה "wisdom" n. f. sg. of Heb. B; MZ חמדה n. f. sg. "desire" or "precious thing" which G has translated as χρυσιου ; cf. חמדת from חמודה n. f. pl. "choice things" as in Genesis 27:15. Yadin questions whether the reading of MZ is definitely חמדה . B Mg. has חמדה , but the sg. may not suit the plural noun. We read חמדה

"desirable," pl., since the following noun after מאלפי may be sg. in OT more often than it is plural (cf. Judges 9:49, 15:15, 16; Numbers 35:4, Deuteronomy 7:9, 1 Chronicles 18:4, 19:6; 2 Kings 15:19, Job 42:12).

Text:

פְּחֹד עַל שֵׁם כִּי הוּא יְלַוְךָ   מֵאַלְפֵי אוֹצְרוֹת חֶמְדָה

"Be fearful over a name because it will accompany you, more than thousands of treasures of desirable things."

41:13 a,b

[a]טובת [b]חי ימי מספר[b] [. .]	The good of life (is) the days of number,
[c]וטובת שם [d]ימי אין מספר[d]	And the good of a name is days without number.
ἀγαθῆς ζωῆς ἀριθμὸς ἡμερῶν, καὶ ἀγαθὸν ὄνομα εἰς αἰῶνα διαμενεῖ.	Of the good life, (is) the number of days, But a good name endures forever.

Syriac: (From 41:12 to 42:9 Syriac is missing except for a confused reading which shows affinity with 41:19b-20a.)

"Because the gift and ration are cut-off. All who ask, and he being (vs. 20) quiet. He is a great cheat (vs. 18?). The request of peace which you give to him, he is not returning to you. The committal of deposit which you give to him, how is he returning to you?"

a. טובת "good" n. f. sg. cstr.; B Mg. טוב ; MZ טובת = Heb. B. G ἀγαθῆς gen. sg., but ἀγαθη of 613 = Hebrew.

b-b. חי ימי מספר "life is the days of number," freely "days which are numbered." B Mg. and MZ have חי מספר ימים , "the good of life (is) a number of days" which = Greek. We so read. Cf. this biblical expression at Ecclesiastes 2:3 מספר ימי חייהם .

c. וטובת "and the good-of"; B Mg. has וטוב but this is unsupported by MZ which reads with Heb. B. G ἀγαθὸν ὄνομα "good is a name" has predicative order, perhaps due to a close following of the Hebrew construct order.

d-d. ימי אין מספר, so Heb. B and MZ. G is free and interpretive, with εἰς αἰῶνα διαμενεῖ. Cf. our expression here with the almost exact wording in Hebrew at 37:25, for which G has ἀναρίθμητοι.

Text:

טוֹבַת חַי מִסְפַּר יָמִים   וְטוֹבַת שֵׁם יְמֵי אֵין מִסְפָּר

"The good of life is the number of days; the good of a name is days without number."

41:14 b,c

a. a. חכמה טמונה ואוצר מוסתר b. מה תועלה בשתיהם	Hidden wisdom and invisible treasure, What benefit (is) in either of them?
Παιδείαν ἐν εἰρήνῃ συντηρήσατε, τέκνα· *σοφία δὲ κεκρυμμένη καὶ θησαυρὸς ἀφανής,* *τίς ὠφέλεια ἐν ἀμφοτέροις;*	Instruction in peace, observe-strictly, children. But secret wisdom and invisible treasure, What benefit (is) in both-of-them?

Syriac: Omits the verse from here to 42:9, except there are allusions to 19b, 20a mentioned above. The Greek of 14a must be deleted here and moved down to 14c. The Greek of 14 b,c and 15 a,b corresponds exactly to 20:30, 31. Cf. 4:20 ff. for a reference to shame. Smend attributes the misplacement to the Greek scribes. Box feels the verse was appropriately added as an introduction to the section on "Instruction Concerning Shame" which begins properly with 41:16. MZ attests the order and presence of the verses as given by Heb. B. We therefore include them as original.

a-a. ואוצר מוסרת "and (hidden?) treasure." The second word cannot be forced, with an anomalous waw; variants include: B Mg. וסימה מסותרת ; MZ = ושימה מסותרת , noun + pual. ptcp. f. sg. as an adj., "carefully-hidden treasure." Note the reappearance of שימה (סימה) in place of אוצר . Again there is evidence that the Heb. B scribe systematically rendered synonyms for certain questionable words, perhaps in order to curb scribal errors. On the difference between ש and ס see Segal's Mishnaic Hebrew Grammar, p. 32. In NH many words are spelled with ס , perhaps due to Aramaic influence.

b. תועלה . NH meaning "profit." B Mg. and MZ attest תעלה . NH and BH "healing," עלה. G renders this as a noun, which form is attested in NH and BH. We prefer תעלה since it is attested by the older reading of MZ and B Mg.

Text:

חכמה טמונה ושׂימה מסותרת מה-תעלה בשׁתיהם

"Hidden wisdom and invisible treasure, what is the healing in either of them?"

41:15 a,b

a. טוב איש מצפין אולתו b. מאיש מצפין חכמתו	Better is the man hiding his folly, Than the man hiding his wisdom.
κρείσσων ἄνθρωπος ἀποκρύπτων τὴν μωρίαν αὐτοῦ *ἢ ἄνθρωπος ἀποκρύπτων τὴν σοφίαν αὐτοῦ.*	Better (is) the man who is hiding his folly, Than the man who is hiding his wisdom.

These verses are taken from 20:31 verbatim. The Hebrew of 20:31 is not extant, but we make this conclusion on the basis of Greek.

a. מצפין "hiding" hiphil ptcp. m. sg. act.; B Mg. has two notes מטמין hiph. ptcp. and יטמין hiph. impf. 3 m. sg., both of which are barely legible at the present time (cf. Smend and Lévi). MZ has מטם which we take as a hiph. ptcp. act. m. sg. "hiding" (cf. Jastrow, p. 540). This = G ἀποκρύπτων , pres. ind. ptcp.

b. מאיש "than a man"; so also MZ, which = G ἢ ἄνθρωπος .
B Mg. מאדון , "Lord," "master," a variant recorded by Smend and Lévi, not now visible, perhaps a corruption for מאדם . We read with Heb. B, MZ and G.

Text:

טוֹב אִישׁ מַטְמִין אִוַּלְתּוֹ מֵאִישׁ מַצְפִּין חָכְמָתוֹ

"Better (is) a man hiding his folly, than a man hiding his wisdom."

41:14a, 16a

a. a. מוסר בשת	(Title) The Discipline of Shame
c. b. b. מוסר בשת שמעו בנים	The discipline of shame, hear O sons,
d. והכלמו על משפטי	And be humiliated upon my judgment.
	Instruction in peace, observe strictly, children,
Τοιγαροῦν ἐντράπητε ἐπὶ τῷ κρίματί μου·	Wherefore, turn-about upon my judgment.

Note: We bring the Greek 14a down to this point, according to the arrangement of the Hebrew of Heb. B and MZ.

a-a. מוסר בשת "The Discipline of Shame," a title inserted into Heb. B, but this is not attested either by MZ or by any Greek. We therefore omit the title (cf. to the title at 44:1).

b-b. מוסר בשת n. m. sg. cstr. + noun "discipline of shame"; so also MZ; G παιδείαν ἐν εἰρήνη acc. sg. + dt. "training in peace"; cf. παιδειας acc. pl. 545; ειρηνης "of peace" 543, 613, 631; "et pacem" La. G has misread בשת as בטה "quietness," "security," especially used in Ezekiel 34:27, 38:8, 11, 14; 39:6, 26. We read בשת .

c. שמעו "hear" 2 pl. qal imv. of שמע ; so also MZ; G has συντηρησατε aor. act. imv.; cf. —σετε fut. ind. 2 pl. of V; διατηρησατε aor. act. imv. 2 pl. "watch closely," "keep faithfully" by 339; clearly, G misread the Hebrew as שמרו instead of שמעו as usage at 4:20, 6:26, 13:13, 15:15, 37:12, and 44:20 shows. We read שמעו , since this verb has the meaning of hearing with consent, agreement and obedience.

d. והכלמו "be humiliated," a niph. imv. 2 m. pl. from כלם (cf. Ezekiel 36:32). So MZ למו . G τοιγαροῦν ἐντράπητε an inferential particle + aor. subj. act. 2 pl., "wherefore turn-about," also translated in rarer usage as "feel shame" or "fear" as in II Thessalonians 3:14 and Titus 2:8. See the LXX, Numbers 12:14, II Chronicles 30:15, Psalms 34(35):4, 39(40):14, 68(69):6. We conclude that G has read והכלמו in the Hebrew.

Text:

מוּסַר בֹּשֶׁת שִׁמְעוּ בָנִים   וְהִכָּלְמוּ עַל מִשְׁפָּטִי

"Hear O sons, the discipline of shame, and be humiliated over my judgment."

41:16 b,c

a. a. לא כל בשת נאה לשמר	Not every shame is suitable to keep,
c. b. ולא כל הכלם נבחר	And not everything causing-shame is chosen.
οὐ γάρ ἐστιν πᾶσαν αἰσχύνην διαφυλάξαι καλόν,	For it is not good to guard every disgrace,
καὶ οὐ πάντα πᾶσιν ἐν πίστει εὐδοκιμεῖται.	And not everything, by all in faith, is being-in-good-repute.

a-a. Heb. B and G are alike. Now a catalog of proper shames will be enumerated in vss. 17-24. Note that נאה , n. m. sg. NH "suitable" is found only in pilel in OT (Isaiah 52:7 and Psalms 93:5). Our reading is derived from BH + NH נאוה which = MZ (see Jastrow, p. 865). לשמר is an inf. cstr. from שמר , which has influenced the reading of the Greek διαστηρησατε in 14a by 339. MZ looks like לשש ; Yadin reads as לבוש .[1] Yadin's suggestion "for shame" does not suit the context, and MZ is not clearly legible. After examination of the MZ facsimile, I believe we are reading a qal inf. cstr. לשוש from BH and NH שוש "exalt," "rejoice." This also explains the reading of Heb. B which was originally added to the text as לשמח but was corrupted to לשמר by scribal error of hearing (cf. the parallels of שוש to שמח at Job 3:22, Isaiah 66:10, Jeremiah 7:34, 31:13). This solution not only interprets MZ, but it explains the origin of Heb. B, and restores good sense to the text, "Not every shame is suitable to be glad about."

b. הכלם "exhibiting shame" niph. inf. cstr. from כלם . So also MZ (cf. 16a above). Greek has πᾶσιν ἐν πίστει , apparently reading בכלם בבטח "by all of them in security"; om. by 534 = Hebrew.

c. נבחר "chosen" niph. ptcp. of בחר . See note b. above on the mistaken reading made by G. MZ = Heb. B. G + εὐδοκιμεῖται pres. pass. ind. 3 m. sg. "is being in good repute." Note that εὐδοκιμεω = בחר at 37:28. We suspect we have a conflation of Greek texts, one containing the error "by all of them in security," and another containing the translation of בחר as "good repute," but neither text translating הכלם correctly. Latin follows Greek. We follow the agreement of MZ and Heb. B, which provides the most consistent reading with 14a and 16a above.

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[1] Schirmann, "Some Additional Leaves of Ecclesiasticus in Hebrew." On p. 132 see 40:16 among a selection of vss. taken from various places. The reading there has לשמור , which supports Heb. B.

Text:

לֹא כֹל בֹּשֶׁת נָאוָה לָשׁוֹשׁ וְלֹא כֹל הִכָּלֵם נִבְחָר

"Not every shame is suitable to be glad, and not everything exhibiting shame is chosen."

41:17 a,b

בוש[a] מאב ואם[a] על זנות[b] מנשיא יושב[c] אל[c] כחש	Be ashamed of father and mother concerning fornication, Of a prince sitting unto lying.
αἰσχύνεσθε ἀπὸ πατρὸς καὶ μητρὸς περὶ πορνείας καὶ ἀπὸ ἡγουμένου καὶ δυνάστου περὶ ψεύδους,	Be ashamed of father and mother concerning fornication, And of a chief and a ruler concerning a lie.

a-a. בוש מאב ואם "be ashamed of a father and mother." with a sequential מן means "be ashamed of . . ." or "be disconcerted by reason of." We see this usage at Jeremiah 2:36 בשת מאשור , "be ashamed of Assyria," and Isaiah 1:29 יבשו מאלים "you shall be ashamed of the oaks." The reading of G, αἰσχύνεσθε ἀπὸ correctly translates the Hebrew. The translators of Sirach of the RSV have misunderstood the prep. ἀπὸ as "before."[1] Instead ἀπὸ may designate the source of the shame, and should be translated "Be ashamed of a father and a mother." This correction of translation should be applied also to 41:18 b,c and 41:19 b of the RSV.

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[1] The Apocrypha of the Old Testament, Revised Standard Version, Bruce M. Metzger (ed.) (Oxford: Oxford University Press, 1965).

b. זנות "fornication" n. f. abstract = G πορνείας here and at 9:6, and generally in the LXX. MZ and B Mg. have פחז "recklessness," "wantonness" which is much softer. Since the main line of reasoning in vss. 20, 21 is building from mild misbehavior up to the cardinal sin of harlotry, the reference to fornication is out of place here. The Heb. B scribes have sharpened the meaning of פחז and inserted זנות . We read with B Mg. and MZ פחז "unbridled license."

c. יושב אל "sitting" qal act. ptcp., which was so read by Cowley. B Mg. and MZ have ושר על "a ruler concerning" which = G καὶ δυνάστου περὶ . The δικαστου of 307 "judge" probably translates , which in Israel had power as a magistrate, official or tribal head. On the religious office, cf. Ezra 8:24, 29; as a late tribal head cf. 1 Chronicles 27:22; as an official under the king, cf. 1 Chronicles 22:17. We follow B Mg. and MZ, as did Smend in following B Mg.

Text:

בּוֹשׁ מֵאָב וָאֵם עַל פַּחַז   מִנָּשִׂיא וְשַׂר עַל כַּחַשׁ

"Be ashamed of a father and a mother concerning unbridled license,
And of a chief and a ruler concerning a lie."

41:18 a,b

b. a. a.
מאדון וגברת על שקר — Of a Lord and Lady concerning deception,
c. c.
מעדה ועם על פשע — Of a congregation and people concerning transgression.

ἀπὸ κριτοῦ καὶ ἄρχοντος περὶ πλημμελείας
καὶ ἀπὸ συναγωγῆς καὶ λαοῦ περὶ ἀνομίας,

Of a judge and a ruler concerning a fault,
And of a congregation and people concerning lawlessness.

a-a. מאדון וגברת "of a Lord and a Lady." Smend says the aristocratic Jews served under these types of people in Egypt and Syria.

G ἀπὸ κριτοῦ καὶ ἄρχοντος apparently read Hebrew as מדין ורגברת "judge and ruler (strong one)." MZ = Heb. B, and thus we read.

b. שקר "deception" n. m. sg. = G πλημμελείας "fault," "error." Cf. ψεύδους of 358, taken from 17b?; 18b is om. by 705. MZ has על קשר "concerning conspiracy" (cf. II Samuel 15:12). G has followed Heb. B. We prefer the reading of MZ since 41:17b has already mentioned the evil of lying.

c-c. Heb. B + MZ = G.

Text:

מֵאָדוֹן וּגְבֶרֶת עַל קֶשֶׁר   מֵעֵדָה וְעָם עַל פֶּשַׁע

"Of a lord and a lady concerning conspiracy; of a congregation and people concerning transgression."

41:18c, 19a

[. . .]רע[a] על מעל [a]	. . . (and) a friend concerning a treacherous deed,
וממקום[c] תגור[b] על זר	And of a place where you live concerning a stranger.
ἀπὸ κοινωνοῦ καὶ φίλου περὶ ἀδικίας καὶ ἀπὸ τόπου, οὗ παροικεῖς, περὶ κλοπῆς,	Of a partner and friend concerning a wrong, And of the place, where you dwell, concerning a theft.

a-a. [. . .]רע Heb. B is defective, but Smend believes he reads initial מח on the photograph, suggesting to him מחבר "companion." But B Mg. has both משותף and ממקום (without a waw conj.). משותף from שתף "combine," "to form a partnership" is NH, prep. + n. m. sg. (cf. 40:24 in Heb. B). This = G κοινωνοῦ , "partner." We thus read with MZ + B Mg. משותף ורע "of a partner and a friend" (see Jastrow, p. 1544, a quttal n. m. + Ges. 84 iv t and vi d).

b-b. וממקום תגור prep. + מקום in cstr. with qal impf.

2 m. sg. גור , "of the place where you live" (see Ges. 130 d on the wider use of the construct state governing independent sentences) = G ἀπὸ τόπου οὗ παροικεῖς . We read with MZ which om. the conjunction. B Mg. has ונגיד , which is unsuited here.

c. זר "stranger" Heb. B; B Mg. has זך or יד ; MZ has יד "power" or "authority" (NH), which offers good sense for the text. BH + NH זד adj. m. "wicked"; cf. BH זדין "presumption," "insolence"; G κλοπῆς "theft"; πλοκης "deceit," "trickery" by S. Box reads זד "pride" and Smend reads זר "stranger." We read יד with NH, and BH = "authority," "power." The Greek reading of "theft" is difficult to explain, unless G understood על יד , "by hand" to mean some form of theft. We cannot find evidence for such a reading elsewhere.

Text:

מִשּׁוּתָּף וָרֵעַ עַל מַעַל   מִמְּקוֹם תָּגוּר עַל יָד

"Of a partner and a friend, over treachery; of the place where you live, over authority."

41:19 b,c

b. a. [. . .]לה וברית d. c. ממסה אציל אל לחם	. . . (oa)th and covenant. Of stretching out an elbow toward food.
ἀπὸ ἀληθείας θεοῦ καὶ διαθήκης καὶ ἀπὸ πήξεως ἀγκῶνος ἐπ' ἄρτοις,	Of the truth of God and the covenant, And of reaching an elbow after bread.

a. [. . .]לה Heb. B is defective but MZ has מהפר from NH הפר "invalidation" n. m. cstr. (hiph. inf. from פרר) + prep. prefix, "of an invalidation." This word refers to a law of invalidation by which a father could invalidate the vows of a daughter. We should read as a prep. +

n. m. sg. cstr. מהפר .

b. [..]לה Heb. B is defective; MZ has אלה ; G has ἀλη-θείας θεοῦ ; κυρίου 547. La follows G. We read with MZ אלה n. f. "oath" which was normally taken in the process of covenant making. Cf. Genesis 24:41, 26:28 and a possible reference to Hosea 4:2 or 10:4 where the covenant oath is mentioned as false.

c. ממטה "one stretching out," prep. + a hiph. act. ptcp. m. sg. from נטה ; so also MZ. G ἀπὸ πήξεως ἀγκῶνος "elbow reach" seems idiomatic for an impolite manner in reaching for food. While G does not translate Hebrew exactly, the idea is conveyed through the Greek. Consider the habit of lying down to eat, and perhaps some formal occasion demanding manners. αγκονων gen. pl. "elbows" by 296, 548, 542 (αγκωνων) 631, and Syh. seem to be alterations based upon the pl. verb of vs. 17a; La has "de discubitu in panibus," "of lying-at-table in the food."

d. אל , "toward"; MZ has על , "over," "above," "beside" or "against" which is perhaps best rendered by ἐπ' ἄρτους, the accusative, with the idea of "over" with verbs of motion.

Text:

מהפר אלה וברית ממטה אציל על לחם

"Of the invalidation of an oath and covenant, and of one reaching an elbow over food."

41:19d, 21a

a. [ממנוע מתת]ש אלה a.	[Of withholding a gift of] request,
c. מהשב אפי b. רעך b.	Of turning away the face of your friend.

ἀπὸ σκορακισμοῦ λήμψεως καὶ δόσεως καὶ ἀπὸ ἀποστροφῆς προσώπου συγγενοῦς,	Of dismissing with contempt receiving and giving, And of turning away from the face of a kinsman.

Heb. B, MZ and B Mg. all place 20a,b behind 21a. We follow this order here. The verse numbers are cited according to old Greek order.

a-a. ממנוע מחת ש אלה , Heb. B is defective; MZ is almost complete with ממנו מחת שאלה "of withholding (cstr. inf. qal of מנע) a gift requested." Note the use of the double accusative in Hebrew (cf. Ges. 117 ff.). G has read λήμψεως from שואה (cf. 42:7). Heb. B and MZ have the correct reading as שאלה n. f. "request."

b-b. מהשב אפי "of turning away a face," hiph. inf. abs. + prep. מ ; cf. ומהשיב conj. + hiph. inf. cstr. + prep., "of turning away" attested by MZ = G ἀπὸ ἀποστροφῆς "of a turning away" m. gen. sg. On the hiph. inf. cstr. with prep. see Ges. 114 2 d. Here the inf. cstr. expresses the condition of the main verb "be ashamed," and thus we read with MZ. B Mg. has מי השע פי "of causing to gaze at the mouth," a corruption of the original text, misreading פני as פי . MZ has פני "face of" n. m. pl. cstr. from פנים = G προσώπου . אפי of Heb. B may be a syriacism.

c. רעך "your friend"; MZ has שארך n. m. "your flesh," "blood relation"; G συγγενοῦς gen. sg. "kinsman," but om. σου ; cf. ἀνσου συγενους of 755 "your family" which = MZ; ανθρωπου ευγενους "a man of nobility" by 248; 755 = MZ. We read with MZ.

Text:

וּמֵהָשִׁיב אֶת פְּנֵי שְׁאֵרְךָ מְמַּנוֹעַ מַתַּת שְׁאֵלָה

"Of denying a requested gift; of turning away the face of your kindman."

41:21b, 20a

[a]מח[. . .][a]מנה[b]	. . . a portion,
[. .][c]ל שלום [d]מהחריש	. . . welfare, being silent.
ἀπὸ ἀφαιρέσεως μερίδος καὶ δόσεως καὶ ἀπὸ ἀσπαζομένων περὶ σιωπῆς,	Of removing a division and a legacy (portion), And of ones saluting concerning [your] silence.

a-a. Heb. B is defective; B Mg. מחשבות n. f. pl. "thoughts," rendered by Smend, Lévi and Cowley as מחשבית . G ἀφαιρέσεως "taking away" read Hebrew as השבתא n. f. "removal." MZ has the correct reading as מחשות n. f. pl., "silences" from NH חשה which may mean "whispers," denoting some scheming operation in the division of a portion. G μερίδος suggests a form of חלק , which is attested by B Mg. מחלקות n. f. pl. "parts," which does not suit the context; MZ has correctly given מחלקת , n. f. sg. "division," "part" in cstr. It is noteworthy that this word appears almost wholly in Chronicles. See BDB for listing of usage. Read with MZ and G.

b. מנה n. f. sg. "portion"; so also MZ. G δόσεως "part," "legacy." Note that G has καὶ δόσεως , missing the genitive relation of the Hebrew "division of a portion." Cf. καὶ δοσεως μεριδων of 547, which suggests the Hebrew order.

c. [. .]ל Heb. B is defective; B Mg. has משואל plene qal ptcp. (see this form in Jastrow under שאל p. 1506); MZ has משאל prep. + qal act. ptcp. "of one greeting." The expression שאל בשלום means to "salute" in NH idiom (see Jastrow under שאל or שלום). This = G ἀσπαζομένων "salute." G renders the Hebrew idiom with one word.

d. מחריש hiph. ptcp. "exhibiting silence," from חרש .

The text has an extra ה inserted above the line, yielding מהחריש "of being silent"; MZ has החריש hiph. inf. cstr. "being silent," a parallel grammatical structure with ומהשיב in 21a above, and also parallel in idea. MZ = G σιωπῆς but G + περὶ . We believe the מן originally belonged to מהחריש , as in Heb. B and we translate "of being silent." Sir. may be thinking of a situation in which one is greeted by a passer-by who only shakes his head in greeting, without taking the trouble to speak. "Be ashamed of one greeting out of silence." But this rendering is perhaps too contrived.

Attention is called to Jeremiah 38:27 ויחרישו ממנו " . . . and so they left off speaking with him . . ." Here חרש with a sequential מן to designate the person treated with silence. In our text the sequential מן has been placed first, on משאל , meaning "with one who is greeting, be ashamed of being silent." This is the meaning given also to the G in the RSV.

Text:

מֵחָשׁוֹת מֵחֲלֹקֶת מָנָה   מִשֹּׁאֵל שָׁלוֹם מֵהַחֲרִישׁ

"[Be ashamed] of silence [at] the division of a portion; with one saluting, of being silent."

41:20b, 21c

b. a.
[. . .] מהבים   Of looking . . . .
d. c.
[. .]ל[. . .]ומה   And of . . . .

ἀπὸ ὁράσεως γυναικὸς ἑταίρας   Of looking at courtesan woman,
καὶ ἀπὸ κατανοήσεως γυναικὸς ὑπάνδρου,   And of observation of a married woman.

a. מהבים prep. + hiph. inf. cstr. from נבט , "from looking" in Heb. B; so also MZ, and both = G ὁράσεως .

b. Heb. B is defective; B Mg. has אשה from אנוש . G γυναικὸς ἑταίρας "a courtesan woman," is an expression of a relation of a woman with a man, other than as a wife. G ἑταίρας has also the meaning of "companionship." We render אשת איש "(another) man's wife," but cf. "adulteress" at Proverbs 6:26.

c. ומה[. . .] Heb. B is defective but MZ is complete: ומהתבונן. καὶ ἀπὸ κατανοήσεως "And of eying," reads with MZ, which is a waw + prep. + hithpoel inf. cstr. "and of eying" from בין (cf. usage at 1 Kings 3:21, and Isaiah 14:16).

d. Heb. B missing, but B Mg. has רה , matching MZ זרה , n. f. "outcast" from NH (see Jastrow); BH = זרה "loose woman" at Proverbs 5:20 from the root זור . G has γυνναικὸς ὑπάνδρου "married woman," which in the LXX renders תחת איש ; cf. ἑτέρας of 307 "other" with the sense of "other than good" or "other than she should be." We render זרה with MZ and B Mg.

Text:

מֵהַבִּיט אֶל אֵשֶׁת אִישׁ וּמֵהִתְבּוֹנֵן אֶל זָרָה

"Of eying [another] man's wife, and of giving heed to an adulteress."

41:22 a,b

Heb. B omits these two lines.

ἀπὸ περιεργίας παιδίσκης αὐτοῦ	Of being busy with his maid,
καὶ μὴ ἐπιστῇς ἐπὶ τὴν κοίτην αὐτῆς,	And stop resting upon her bed.

These two lines are attested by MZ as follows:

b. a. a.
מהתעשק[. .]חה לך
d. d. c.
ומהחקומם על יצעיה

From busying oneself (with) a maid for yourself,
And from raising oneself upon her bed.

a. מהתעשק prep. + hithpael inf. cstr. "from busying oneself" = G ἀπὸ περιεργίας. For παιδίσκης read שפחה, much used in the LXX.

b. לך MZ "for yourself"; G has αὐτοῦ "his"; cf. αὐτῆς "her" gen. sg., heavily attested by O, L-248, 157-315, a-534-613, b, 296, 548, 336, 547, and Dam. All these evidently follow the Greek, which has corrected the pronoun to refer to the outcast woman's maid. MZ however is more correct, as the לך serves to strengthen the reflexive idea of the verb (cf. Ges. 135, dh.) Note לְךְ, but לָךְ in pause.

c-c. ומהתקומם prep. + hithpoel inf. cstr. "and from raising oneself," treating קום on the analogy of an ayin-ayin verb. G has καὶ μὴ ἐπιστῇς 2 sg. subj. + μὴ "stop resting"; omit μη of 755 and read with 755 επιστησεως n. gen. sg. "and of resting" which reads with MZ if we allow ἀπὸ to be understood from 22 a; επιστησης aor. subj. 2 sg. is intra-Greek improvement by 253, 248, 542, 631; so also is αποστησης of V. We render the Hebrew ומהתקומם "and of mounting . . ."

d-d. על יצעיה prep. + n. f. pl. + fem. sg. sfx.; in BH a n. m. יצוע as "marriage-bed" or "bed of concubinage" (cf. Genesis 49:4). Generally in NH we find יצוע "couch" n. m. and this is often expressed in the plural. We render a sg. We suspect that a waw has been omitted in the transcription from Masada. We read יצועיה "her couches" which = G τὴν κοίτην αὐτῆς.

Text:

מֵהִתְעַשֵּׁק עִם שִׁפְחָה לְךְ   וּמֵהִתְקוֹמֵם עַל יְצוּעֶיהָ

"Of busying oneself with a maid for yourself, and of mounting to her couch."

41:22 c,d

b. a. מאוהב על[. .]ר̄י חרפה	Of a friend concerning . . . of reproach,
d. c. c. ומאחרי מת̄ת̄ [. . .]	And after giving . . . .
ἀπὸ φίλων περὶ λόγων ὀνειδισμοῦ	Of a friend concerning words of reproach,
καὶ μετὰ τὸ δοῦναι μὴ ὀνείδιζε,	And after the giving, do not reproach.

a. [. .]רי Heb. B is defective; MZ has דברי n. m. pl. cstr. which = G λόγων ὀνειδισμοῦ "words of reproach."

b. חרפה n. fem. sg. "reproach"; B Mg. + MZ have חסד n. m. sg. "reproach," "shame" which = G ὀνειδισμοῦ . The Heb. B scribe has inserted חרפה to guard against confusion of Hesed with "kindness."

c-c. ומאחרי מתת of Heb. B is defective. MZ has מאחר "from after" (cf. 25:7, 8). Heb. B ומאחרי adds a yodh which demands a following noun. MZ provides מתת ; G does not provide a noun, but has δοῦναι "giving," which indicates an inf. cstr. in the Hebrew. We thus read מתת , qal inf. cstr. with a pr. מן from the root נתן , "[Be ashamed] of giving."

d. Heb. B is missing. Smend and Lévi propose אל תגאץ "spurn not." There is room for אל , following G μὴ ὀνείδιζε 2 sg. imv. ind., "do not reproach." But the context is still concerned with matters for proper shame; therefore, we must continue the style set forth at 41:17 a. MZ חרף qal act. ptcp. m. sg. "one reproaching" provides a possible reading. On use of this ptcp. cf. Psalms 61:10, 119:42, and Proverbs 27:11. We read with Heb. B line "a" חרפה "reproach."

Text:

מֵאֹהֵב עַל דִּבְרֵי חֶסֶד   וּמֵאַחַר מַתַּת חֶרְפָּה

"[Be ashamed] of a friend concerning words of rebuke, and afterwards of giving reproach."

42:1 a,b (Lévi 41:23 a,b)

b. b. a. משנות דבר תשמע	Of repetition of a matter you hear,
e. d. d. c. ומחשוף כל סוד עצה	And of revealing all conversation of counsel.
ἀπὸ δευτερώσεως λόγου ἀκοῆς	Of a doubling of hearsay,
καὶ ἀπὸ ἀποκαλύψεως λόγων κρυφίων·	And of a revelation of secret words.

a. משנות qal inf. from שנה "repeating"; so also MZ = G.

b. דבר תשמע "word (which) you hear" noun + qal imp. 2 pl.; so also MZ = G which is idiomatic ακοης λογου "hearsay." Cf. Byz.

c. ומחשוף Heb. B, qal pass. ptcp. "being revealed"; MZ has ומחשף waw + prep. + qal inf. abs. "and of revealing" = G καὶ ἀπὸ ἀποκαλύψεως . Read with MZ.

d-d. כל סוד "all counsel" or "council." Cf. 42:12 of Heb. B where we have תסתויד . The above may itself be taken as "secret counsel" as in Amos 3:7, Proverbs 11:13, 20:19, and 25:9. B Mg. has על סור "concerning turning aside"; MZ has כל דבר "every matter" which in most cases in the LXX gives rise to λογος . G has λόγων κρυφίων which may be taken from דבר סוד . The Heb. B scribe may have inserted ספר "recounting," in an attempt to avoid the double use of דבר , and further corruption moved in the direction of סוד and סור .

e. עצה "counsel," "advice" from יעצ "advise"; so also MZ; G κρυφίων has certainly read with Heb. B, but misread the variants סוד or סור as a n. m. סתר "secrecy."

Text:

מִשְׁנוֹת דְּבַר תִּשְׁמַע   וּמֵחָשֹׂף כֹּל דְּבַר עֵצָה

"Of repeating a matter you hear, and of revealing every matter of counsel."

42:1 c,d (Lévi 41:24 a,b)

a. a.
וחיית בוש באמת — And so you shall be ashamed truly,
c. b.
ומצא חן בעיני כל חי — And finding favor in the eyes of all life.

καὶ ἔσῃ αἰσχυντηρὸς ἀληθινῶς — And you will be ashamed truly,
καὶ εὑρίσκων χάριν ἔναντι παντὸς ἀνθρώπου. — And finding favor in the presence of every man.

Heb. B has no variants and reads closely with MZ, which attests the entire two distichs. The Hebrew reads well with Greek. This concludes the section, which began with 41:14, on things to be ashamed of.

a-a. והיית בוש qal pf. 2 m. sg. with waw consq. "you will be ashamed." G ἔση 2 sg. fut. ind. MZ has בויש , a form which Yadin adopts, being attested in Aboth 2:5, ms. Kaufmann as הבוישן .

Note: on אמת cf. Jeremiah 10:10, 23:28, but elsewhere as באמת at Judges 9:15, Psalms 145:18, Jeremiah 26:15, 28:9, 32:41 = "truly."

b. ומצא waw + qal ptcp. "finding" = G εὑρίσκων m. pres. act. ptcp. "finding."

c. חי "life" may mean "a man," as איש חי ; G ἀνθρώπου is unusual here and nowhere else in Sir. = חי ; cf. ζωντος of 542 and ζωντος which appears for חי at 42:8d. We read חי .

Text:

וְהָיִיתָ בּוֹשׁ בֶּאֱמֶת   וּמֹצֵא חֵן בְּעֵינֵי כֹל חַי

"And so you shall be ashamed truly, and finding favor in the eyes of all life."

THE RESTORED HEBREW TEXT

?

Chapter XXXIX

27 כֹּל אֵלֶּה לְטוֹבִים יֵיטִיבוּ   כֵּן לָרָעִים לְזָרָה נֶהְפָּכוּ
28 יֵשׁ רוּחוֹת לְנָקָם נִבְרָאוּ   וּבְאַפָּם הָרִים יַעְתִּיקוּ
וּבְעֵת כָּלָה כֹּחָם יִשְׁפֹּכוּ   וְרוּחַ עוֹשֵׂהֶם יָנִיחוּ
29 אֵשׁ וּבָרָד רָעָב וָדֶבֶר   גַּם אֵלֶּה לְמִשְׁפָּט נִבְרָאוּ
30 חַיַּת שֵׁן עַקְרָב וָפֶתֶן   וְחֶרֶב נְקָמוֹת לְהַחֲרִים רְשָׁעִים
כֹּל אֵלֶּה לְצָרְכָּם נִבְרָאוּ   וְהֵמָּה בְּאוֹצָרוֹ לְעֵת יִפָּקֵדוּ
31 בְּצַוּוֹתוֹ אוֹתָם יָשִׂישׂוּ   וּבְחֻקָּם לֹא יַמְרוּ פִּיו
32 עַל כֵּן מֵרֹאשׁ הִתְיַצַּבְתִּי   וְהִתְבּוֹנַנְתִּי וּבִכְתָב הִנַּחְתִּי
33 מַעֲשֵׂי אֵל כֻּלָּם טוֹבִים   לְכֹל צוֹרֶךְ בְּעִתּוֹ יִסְפּוֹק
34 אֵין לֵאמֹר זֶה רַע מִזֶּה   כִּי הַכֹּל בְּעִתּוֹ יִגְבַּר
35 עַתָּה בְּכָל לֵב הַרְנִינוּ   וּבָרְכוּ אֶת שֵׁם הַקָּדוֹשׁ

Chapter XL

1 עֵסֶק גָּדוֹל חָלַק אֵל   וְעוֹל כָּבֵד עַל בְּנֵי אָדָם
מִיּוֹם צֵאתוֹ מֵרֶחֶם אִמּוֹ   עַד יוֹם שׁוּבוֹ אֶל אֵם כֹּל חַי
2 מַחֲשַׁבְתָּם וְיִרְאַת לִבָּם   אַחֲרִית דִּבְרֵיהֶם עַד יוֹם מָוֶת
3 מִיּוֹשֵׁב כִּסֵּא לְגֹבַהּ   וְעַד לְבוּשׁ עָפָר וָאֵפֶר
4 מֵעוֹטֶה צָנִיף וְצִיץ   וְעַד עוֹטֶה שִׂמְלַת עוֹר

5 אַף קִנְאָה דְאָגָא וּפַחַד   אֵימַת מָוֶת תַּחֲרָה וָרִיב
וְעֵת נוּחוֹ עַל מִשְׁכָּבוֹ   שֵׁינַת לַיְלָה יַעֲכֹר דַּעְתּוֹ
6 מְעַט לְרִיק כְּרֶגַע יִשְׁקוֹט   וּמִבֵּין בַּחֲלוֹמוֹת נִגְרָשׁ
מְסֻעֶה מֵחֲזוֹן נַפְשׁוֹ   כְּשָׂרִיד בֹּרֵחַ מִפְּנֵי רוֹדֵף
7 בְּעֵת צוֹרֶךְ מִשֵּׁנָה נֵעוֹר   וְרוֹאֶה אֵין מְאוּמָה
8 עִם כֹּל בָּשָׂר דְאָגָא בְהֵמָה   וְאַף עַל רְשָׁעִים שִׁבְעָתַיִם
9 דֶּבֶר וָדָם חַרְחֻר חרב   שֹׁד וָשֶׁבֶר רָעָה וּמָוֶת
10 עַל רָשָׁע נִבְרְאָה רָעָה   וּבַעֲבוּרוֹ תּוּשָּׁם כָּלָה
11 כֹּל מֵאֶרֶץ אֶל אֶרֶץ יָשׁוּב   וַאֲשֶׁר מִמָּרוֹם אֶל מָרוֹם
12 כֹּל מִשֹּׁחַד וְעָוֶל יִמָּחוּ   וֶאֱמוּנָה לְעוֹלָם יַעֲמֹד
13 חַיִל מֵעָוֶל כְּנַחַל אֵיתָן   וּכְאָפִיק אַדִּיר בַּחֲזִיז קוֹלוֹת
14 עִם שְׂאֵתוֹ כֵּפִים יָגִלוּ   כֵּן פִּתְאֹם לָנֶצַח יִתֹּם
15 נֵצֶר חָמָס לֹא יִכַּל   כִּי שֹׁרֶשׁ חָנֵף עַל שֵׁן צוּר
16 כְּקַרְמִית עַל גְּפוֹת נַחַל   לִפְנֵי כֹּל חָצִיר נִדְעָכָה
17 וְחֶסֶד כְּעַד לֹא יִכָּרֵת   וּצְדָקָה לָעַד תִּכּוֹן
18 חַיֵּי יֶתֶר וְשֵׂכָר יִמְתְּקוּ   וּמִשְּׁנֵיהֶם מוֹצֵא אוֹצָר
19 יֶלֶד וָעִיר יַעֲמִידוּ שֵׁם   וּמִשְּׁנֵיהֶם מוֹצֵא חָכְמָה
שֶׁגֶר וָנֶטַע יַפְרִיחוּ שְׁאָר   וּמִשְּׁנֵיהֶם אִשָּׁה נֶחְשֶׁקֶת
20 יַיִן וְשִׁיר יַעֲלִיצוּ לֵב   וּמִשְּׁנֵיהֶם אַהֲבַת דּוֹדִים
21 חָלִיל וָנֶבֶל יַעֲרִיבוּ שִׁיר   וּמִשְּׁנֵיהֶם לָשׁוֹן בָּרָה
22 יֳפִי וְתוֹאַר יַחְמִידוּ עַיִן   וּמִשְּׁנֵיהֶם צִמְחֵי שָׂדֶה
23 אֹהֵב וָרֵעַ לְעֵת יְנְהָגוּ   וּמִשְּׁנֵיהֶם אִשָּׁה מַשְׂכֶּלֶת
24 אָח וְעוֹזֵר לְעֵת צָרָה   וּמִשְּׁנֵיהֶם צְדָקָה מַצֶּלֶת
25 זָהָב וָכֶסֶף יַעֲמִידוּ רֶגֶל   וּמִשְּׁנֵיהֶם עֵצָה נִבְחָרָה
26 חַיִל וָכֹחַ יְגַדְּלוּ לֵב   וּמִשְּׁנֵיהֶם יִרְאַת אֱלֹהִים
אֵין בְּיִרְאַת ייי מַחְסוֹר   וְאֵין לְבַקֵּשׁ עִמָּהּ מִשְׁעָן
27 יִרְאַת אֱלֹהִים כְּעֵדֶן בְּרָכָה   וְעַל כֹּל כָּבוֹד חֻפָּתָהּ

28 בְּנִי חַיֵּי אַל תְּחִי   טוֹב נֶאֱסָף מִפְּנֵי חֹצֵף
29 אִישׁ מַשְׁגִּיחַ עַל שֻׁלְחַן זָר   אֵין חַיָּיו לִמְנוֹת חַיִּים
מְגָאֵל נַפְשׁוֹ מַטְעַמֵּי זָר   לְאִישׁ יוֹדֵעַ יָסוּר מֵעִים
30 בְּפִי עַז נֶפֶשׁ תַּמְתִּיק שְׁאֵלָה   וּבְקִרְבּוֹ כְּאֵשׁ תִּבְעַר

Chapter XLI

1 הוֹי לְמָוֶת מַה־מַּר זִכְרְךָ   לְאִישׁ שֹׁקֵט עַל מְכוֹנָתוֹ
אִישׁ שָׁלֵו וּמַצְלִיחַ בְּכֹל   וְעוֹד בּוֹ כֹּחַ לְקַבֵּל תַּעֲנוּג
2 הֶאָח לַמָּוֶת מַה טּוֹב חֻקְּךָ   לְאִישׁ אוֹנִים וַחֲסַר עָצְמָה
אִישׁ כּוֹשֵׁל וְנוֹקֵשׁ בַּכֹּל   אֶפֶס הַמַּרְאֶה וַאֲבוּד תִּקְוָה
3 אַל תִּפְחַד מִמָּוֶת חֻקְּךָ   זְכֹר קַדְמוֹן וְאַחֲרוֹן עִמָּךְ
4 זֶה קֵץ כָּל בָּשָׂר מֵאֱלֹהַּ   וּמַה תִּמְאַס בִּרְצוֹן עֶלְיוֹן
לְעֶשֶׂר מֵאָה וְאֶלֶף שָׁנִים   אֵין תּוֹכְחוֹת חַיִּים בִּשְׁאוֹל
5 נִין נִמְאָס תּוֹלְדוֹת רָעִים   וְנֶכֶד פֶּתֶה מְגוּרֵי רֶשַׁע
6 מִבֵּן עָוֶל תֹּאבַד מֶמְשָׁלָה   וְעִם זַרְעוֹ תָּמִיד חֶרְפָּה
7 אָב רָשָׁע יְקֹב יֶלֶד   כִּי בִגְלָלוֹ הָיוּ בוּז
8 אוֹי לָכֶם אַנְשֵׁי עָוֶל   עֹזְבֵי תּוֹרַת עֶלְיוֹן
9 אִם תִּפְרוּ עַל יְדֵי אָסוֹן   אִם תּוֹלִידוּ לַאֲנָחָה
אִם תִּכָּשְׁלוּ לְשִׂמְחַת עוֹלָם   וְאִם תָּמוּתוּ לִקְלָלָה
10 כֹּל מֵאֶפֶס אֶל אֶפֶס יָשׁוּב   כֵּן חָנֵף מִתֹּהוּ אֶל תֹּהוּ
11 הֶבֶל בְּנֵי אָדָם בִּגְוִיָּתָם   אַךְ שֵׁם חֶסֶד לֹא יִכָּרֵת
12 פחד על שם כי הוא ילוך   מאלפי אוצרות חמדה
13 טוֹבַת חַי מִסְפַּר יָמִים   וְטוֹבַת שֵׁם יְמֵי אֵין מִסְפָּר
14 חָכְמָה טְמוּנָה וְסִימָה מְסוּתֶּרֶת   מַה־תּוֹעָלָה בִּשְׁתֵּיהֶם

15 טוֹב אִישׁ מַטְמִין אִוַּלְתּוֹ   מֵאִישׁ מַצְפִּין חָכְמָתוֹ
14 מוּסַר בֹּשֶׁת שִׁמְעוּ בָנִים   16 וְהִכָּלְמוּ עַל מִשְׁפָּטִי
16 לֹא כל בֹּשֶׁת נָאוָה לָשֹׁנשׁ   וְלֹא כל הִכָּלֵם נִבְחָר
17 בּוֹשׁ מֵאָב וְאֵם עַל פַּחַז   מִנָּשִׂיא וְשַׂר עַל כַּחַשׁ
18 מֵאָדוֹן וּגְבֶרֶת עַל קֶשֶׁר   מֵעֵדָה וְעָם עַל פֶּשַׁע
18 מִשּׁוּתָּף וְרֵעַ עַל מַעַל   19 מִמְּקוֹם תָּגוּר עַל יָד
19 מֵהָפֵר אָלָה וּבְרִית   מִמַּטֶּה אֲצִיל עַל לֶחֶם
19 מִמְּנוֹעַ מַתַּת שְׁאֵלָה   21 וּמֵהָשִׁיב אֶת פְּנֵי שְׁאֵרֶךָ
21 מֵחָשׁוֹת מַחֲלֹקֶת מָנָה   20 מִשְּׁאֵל שָׁלוֹם מֵהַחֲרִישׁ
20 מֵהַבִּיט אֶל אֵשֶׁת אִישׁ   21 וּמֵהִתְבּוֹנֵן אֶל זָרָה
22 מֵהִתְעַשֵּׂק עִם שִׁפְחָה לְךָ   וּמֵהִתְקוֹמֵם עַל יְצוּעֶיהָ
מֵאֹהֵב עַל דִּבְרֵי חֶסֶד   וּמֵאַחַר מִתֵּת חֶרְפָּה
23 מִשְּׁנוֹת דְּבַר תִּשְׁמַע   וּמֵחָשֹׂף כָּל דְּבַר עֵצָה
24 וְהָיִיתָ בּוֹשׁ בֶּאֱמֶת   וּמֹצֵא חֵן בְּעֵינֵי כל חַי

TRANSLATION OF THE RESTORED TEXT

Chapter XXXIX

27 All these to the good are caused good,
Thus to the evil ones, to a loathsome thing they are turned.

28 There are winds created for vengeance,
And in their anger they remove mountains.

And in the season of destruction they pour out their strength,
And the spirit of their maker they cause to rest.

29 Fire and hail, famine and plague,
Also these were created for judgment.

30 Animals of teeth, scorpion and serpent,
And sword of vengeance, to cause extermination of the wicked ones.

All these for their need were created,
And they are in his storehouse for the time (when)
they will be mustered.

31 In his commanding they will rejoice,
And in their ordinance they will not disobey his word.

32 Therefore from the beginning I took my stand,
And I considered and in writing I set down.

33 The works of God are all good;
To every need in its time He will suffice.

34 There is no need to say this is more evil than this,
Because everything in its time He will make strong.

35 Now with the whole heart sing aloud,
And bless the name of the Holy One.

Chapter XL

1 A great business has God allotted,
And a heavy yoke upon the sons of men.

From the day of his coming from the womb of his mother,
Unto the day of his return to the mother of all life.

2 Their thought and the fear of their heart,
Is the end of their matters at the day of their death.

3 From the one sitting on a throne haughtily,
To the one abased in dust and ashes.

4 From the one wearing a turban and a diadem,
To the one wearing a garment of skin.

5 Wrath, jealousy, anxiety and dread,
Fear of death, burning anger and strife.

And at the time of his resting upon his bed,
The sleep of the night shall disturb his knowledge.

6 Only a little, in vain as for a moment, will he rest,
And in the midst of dreams he is tossed about.

Being misled from the vision of his soul,
Like a fugitive fleeing before a pursuer.

7 In the time of need he is awakened,
And he sees there is not anything.

8 With all flesh, concern is with them,
But moreover, upon evildoers, sevenfold.

9 Pestilence and blood, violent heat of drought,
Destruction and crushing, misery and death.

10 For the evil, was evil created,
And on his account, destruction shall be appointed..

11 Everything from the earth to the earth will return,
And that which is from the height, unto the height.

12 Every bribe and injustice will be wiped out,
But fidelity shall be established forever.

13 The strength of unrighteousness is like an everflowing wady,
And like a wide channel in a thunderbolt of thunder.

14 At its rising stones will roll,
Thus suddenly forever it will be consummated.

15 The offspring of violence will not endure,
Because the root of the profane is upon the sharp point of rock.

16 Like sod upon the bank of a stream-bed,
Before all grass it is dried-up.

17 But mercy, like eternity, will not be cut down,
And righteousness forever will be established.

18 Lives of excess and drunkenness may be sweet,
But more than both is the one finding treasure.

19 A child and a city establish a name,
But more than both of them is one who is finding wisdom.

The offspring of beasts and a plant will cause a remnant to sprout,
But more than both of them is a woman loved.

20 Wine and song will cause the heart to rejoice,
But more than both of them is the love of kinsmen.

21 A flute and a harp cause a song to be sweet,
But more than both of them is a pure tongue.

22 Beauty and form may delight the eye,
But more than both of them are the sprouts of the field.

23 A friend and a companion will conduct themselves in season,
But more than both of them is a prudent woman.

24 A brother and a helper are for a time of distress,
But more than both of them, righteousness will deliver.

25 Silver and gold may establish the foot,
But more than both of them counsel is to be chosen.

26 Wealth and strength will cause the heart to grow,
But more than both of them is the fear of God.

In the fear of Yahweh there is no lack,
And with it there is no need to seek for support.

27 The fear of God is like a garden of blessing,
And above all glory is its canopy.

28 My son, a life of seeking gifts do not live,
Better is one dying than the bold-face of one begging.

29 A man gazing upon the table of a stranger;
His life is not to be accounted as a life.

He pollutes himself with the tasty foods of a stranger,
To a man of knowledge it will turn his stomach.

30 In the mouth of a shameless man begging is sweet,
But in his inmost part it will burn like a fire.

Chapter XLI

1 O death! How bitter is thy remembrance,
To a man at peace upon his dwelling place.

To a man at ease yet prosperous in everything,
Yet in him is the ability to receive luxury.

2 Ah death! How good is your decree,
To one who has no strength and to one lacking power.

A tottering man and stumbling against everything,
Lacking appearance and perished of hope.

3 Do not fear death which is your portion;
Remember the beginning and the end which you have.

4 This is the end of all flesh from God,
So how can you reject the will of the Most High?

For ten, a hundred, or a thousand years,
There are no reproofs of life in Sheol.

5 A reprobate offspring is to a generation of evil-ones,
And a foolish progeny to the dwelling places of wickedness.

6 From an unjust son rule will be destroyed,
And with his seed, will reproach be continually.

7 An ungodly father will curse a child,
Because on his account they are an object of contempt.

8 Woe to you, unrighteous men;
Those forsaking the law of the Most High.

9 If you bring forth, it is by means of mischief,
And if you beget, it is for lamentation.

If you stumble, it is for perpetual joy,
And if you die, it will be for a curse.

10 Everything from nothing unto nothing will return,
Thus the profane go from emptiness unto emptiness.

11 The pain of the sons of men is in their bodies,
But a name of piety will not be cut off.

12 Be fearful over a name because it will accompany you,
More than thousands of treasures of desirable things.

13 The good of life is the number of days,
The good of a name is days without number.

14b,c Hidden wisdom and invisible treasure,
What is the healing in either of them?

15 Better is the man hiding his folly,
Than a man hiding his wisdom.

14a, 16a Hear O Sons, the discipline of shame,
And be humiliated over my judgment.

16b,c Not every shame is suitable to be glad about,
And not everything exhibiting shame is chosen.

17 Be ashamed of a father and mother concerning unbridled license,
And of a chief and a ruler concerning a lie.

18c, 19a Of a lord and a lady concerning conspiracy,
Of a congregation and people concerning transgression.

19b,c A partner and a friend, concerning treachery;
Of a place where you live, concerning authority.

19d, 21a On the invalidation of an oath and covenant,
And of one reaching an elbow over food.

21b, 20a Be ashamed of silence at the division of a portion;
With one saluting, of being silent.

20b, 21c Of eying another man's wife,
And of giving heed to an adulteress.

22 Of busying oneself with a maid for yourself,
And of mounting to her couch.

Be ashamed of a friend concerning words of rebuke,
And afterwards of giving reproach.

23 Of repeating a matter you hear,
And of revealing every matter of counsel.

24 And so you shall be ashamed truly,
And finding favor in the eyes of all life.

APPENDIXES

APPENDIXES

APPENDIX A

A GREEK-HEBREW CONCORDANCE

παν	כל	40:12
δωρον	מש[חד]	40:12
χρηματα	חיל	40:13
αδικων	מעול	40:13
αχι	כקרמית	40:16
χορπω	חצר	40:16
εκτιλησεται	נדע	40:16
παραδειος	כעד	40:17
ευλογιαις	תכרת	40:17
αυταρκους	יתר	40:18
εργατου	שכר	40:18
	שאר	40:19
επαιτειν	מפני חצף	40:28
στοματι	בפי	40:30
αναιδους	עז	40:30
πυρ	כאש	40:30
καησεται	תבער	40:30
ισχυοντι	כח	41:1
ω	ה[ו]ע	41:2
ως	מה	41:2
ανθρωπω επιδεομενω	לאין אונים	41:2

μνησθητι	זכר	41 :3
εσχατων	אחרון	41 :3
κριμα	קץ	41 :4
χιλια	לאלף	41 :4
τεκνα	תולדות	41 :5
κληρονομια	ממשלה	41 :6
απολειται	תאבד	41 :6
αποκρυπτων	מטמן	41 :15
διαφυλαξαι	לשוש	41 :16
καλον	נאוה	41 :16
πλημμελειας	קשר	41 :18
προσωπου	פני	41 :21
συγγενους	שאר	41 :21
σιωπης	החריש	41 :20
κατανοησεως	מהתבונן	41 :21
περιεργιας	מהתעשק	41 :22
παιδισκης	[שפ]חה	41 :22
επιστης	מהתקומם	41 :22
επι	על	41 :22
κοιτην	יצעים	41 :22
μετα	מאחר	41 :22
ονειδισμου	חרף	41 :22
λογων	דבר	42 :1
αισχυντηρος	בויש	42 :1
οδοιπορων	דרך	42 :3
ακριβειας	שחקי	42 :4
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πλευραν	צלע	42:5	
οικετη	עבד	42:5	
πονηρω	רע	42:5	
αιμαξαι	מהלכת	42:5	
κλεισον	מפתח	42:6	
πολλαι	רבות	42:6	
αριθμω	מספר	42:7	
λημψις	[שואה]	42:7	
δοσις	מתת	42:7	
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βεβηλωθη	תחל	42:10	
ανδρος	אישה	42:10	
εμβλεπε	תבן	42:12	
σης	שש	42:13	
γυνη	בת	42:14	
καταισχυνουσα	מפחדת	42:14	
ονειδισμου	חרפה	42:14	
εις	מכול	42:14	
μνησθησομαι δη	אזכרה נא	42:15	
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κυριου	ארני	42:15,	43:5
φωτιζων	זהרת	42:16	
πληρης	מלא	42:16	
παντα	כל	42:17	
γαρ	כי	42:18	
υψιστος	עליון	42:18	

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ειδησιν	ידע	42:18
ενεβλεψεν	[ ]יביס	42:18
σημειον αιωνος	אחירת עולם	42:18
εκρυβη	אבדו	42:20
ως	הלוא	42:22
παντα	כל	42:22
εργα	מעשיו	42:22
επιθυμητα	נחמד[ים]	42:22
ως	עד	42:22
σπινθηρος	ניצוץ	42:22
θεωρησαι	חזות מראה	42:22
υακουει	נשמר	42:23
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Ιαυριαμα	תאר	43:1
υψους	מרום	43:1
στερεωμα	ירקיע	43:1
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σκενος	כלי	43:2
εργοις	מעשי	43:4
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απο	לו	43:7
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καλλος	תור	43:9
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φωτιζων	משריק	43:9
αγιου	אדני	43:10
εγυρωσεν	חוג	43:12
χοινα	ברד	43:13
ηνεωχθησαν	פרע	43:14
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εκστησεται	יתמיה	43:18
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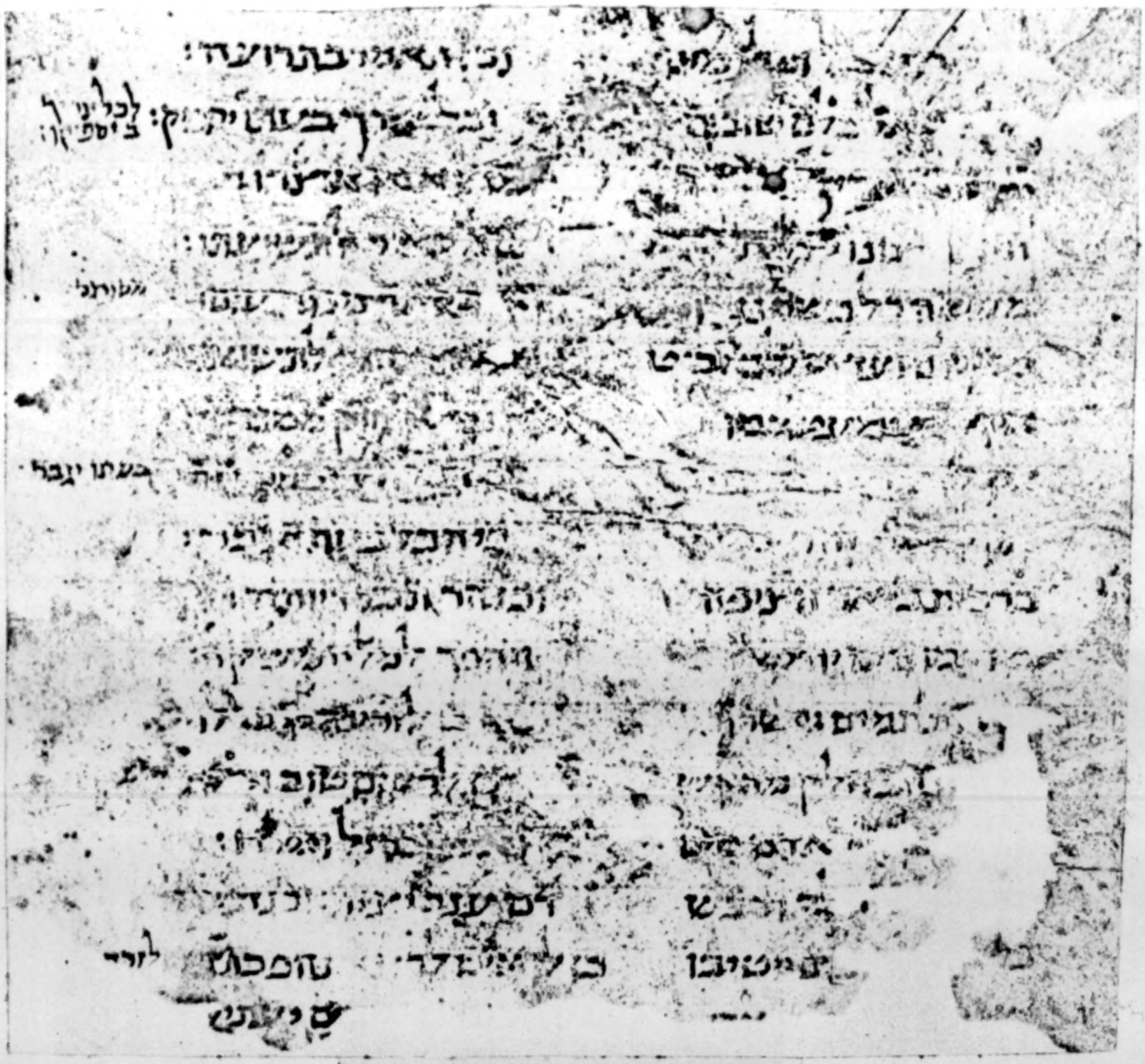
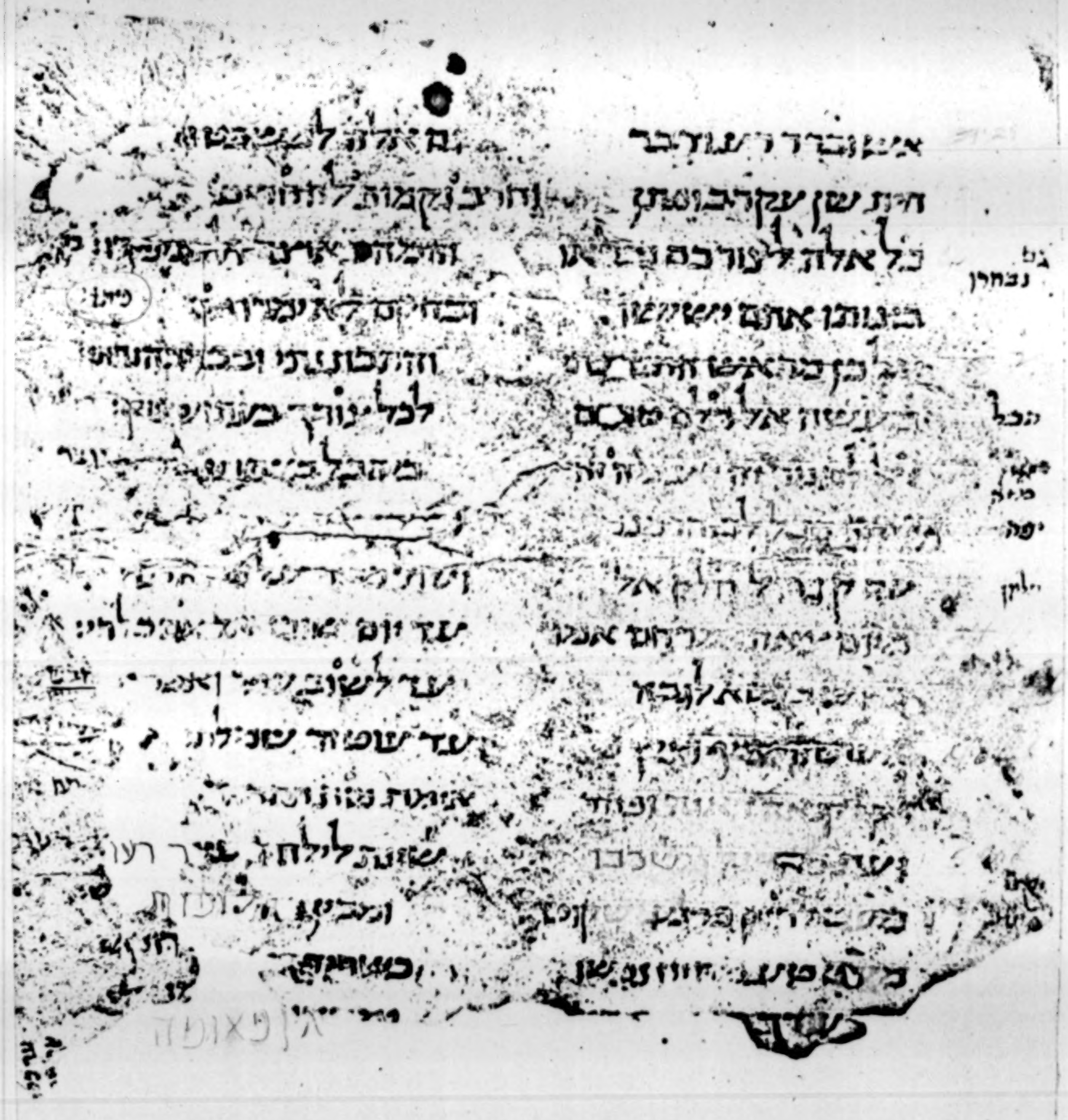
κρυσταλλος	כרגב	43:20
υδατος	מקום	43:20
λογισμου	אמר[תו]	43:23
εκοπασεν	תעמיק	43:23
κτισις κητων	רהב	43:25
υπερεξει γαρ και ετι	יש אל	43:30
συνεσει	מחקק[תם]	44:4
ων ουκ	שאין	44:9
διαθηκαις	בברית	44:12
εστη	עמד	44:12
σπερμα	זרע	44:12
τεκνα	צאצא	44:12
δοξα	כבוד	44:13

APPENDIX B

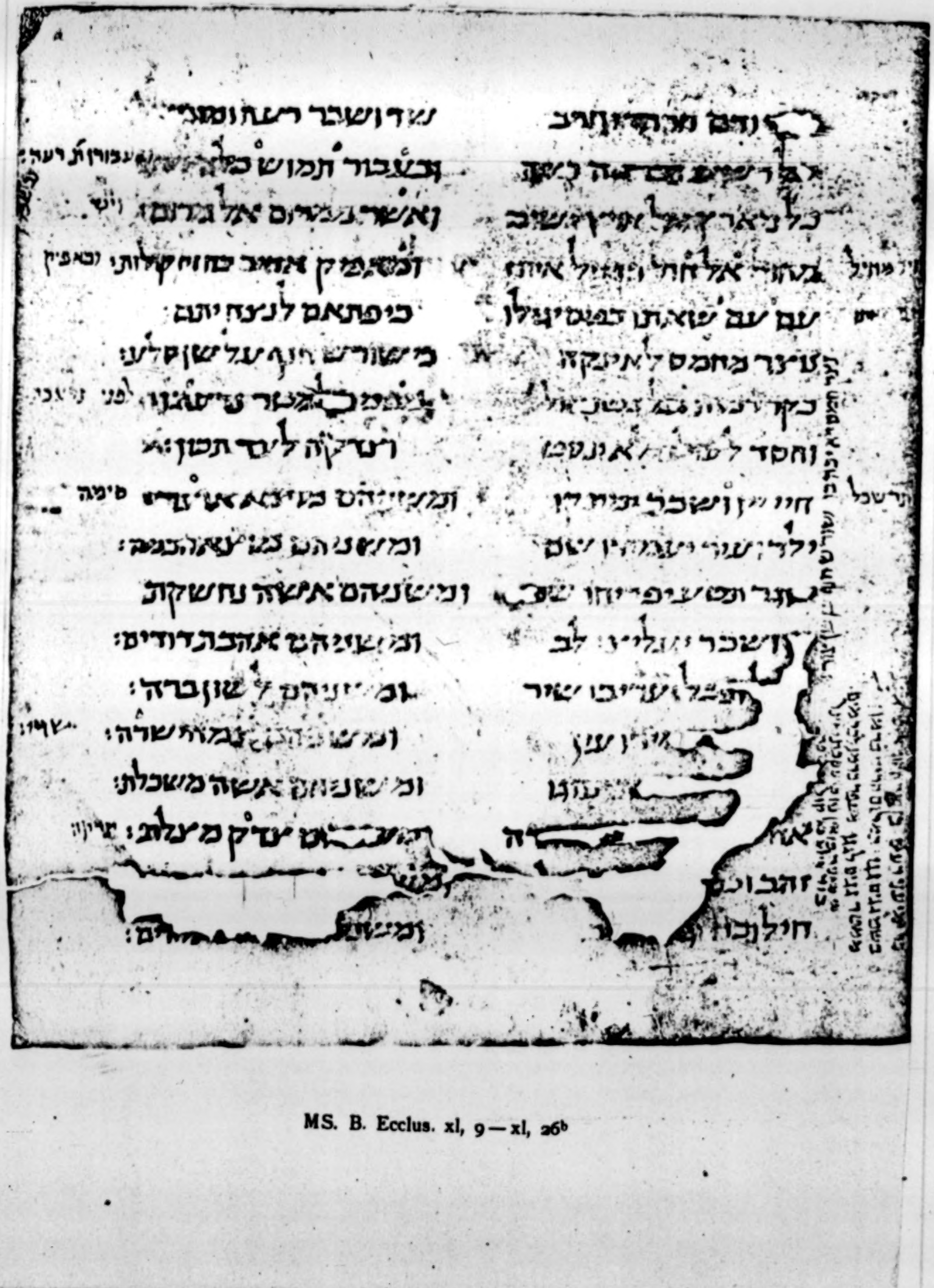
THE CAIRO HEBREW B TEXT AND SYRIAC TEXT



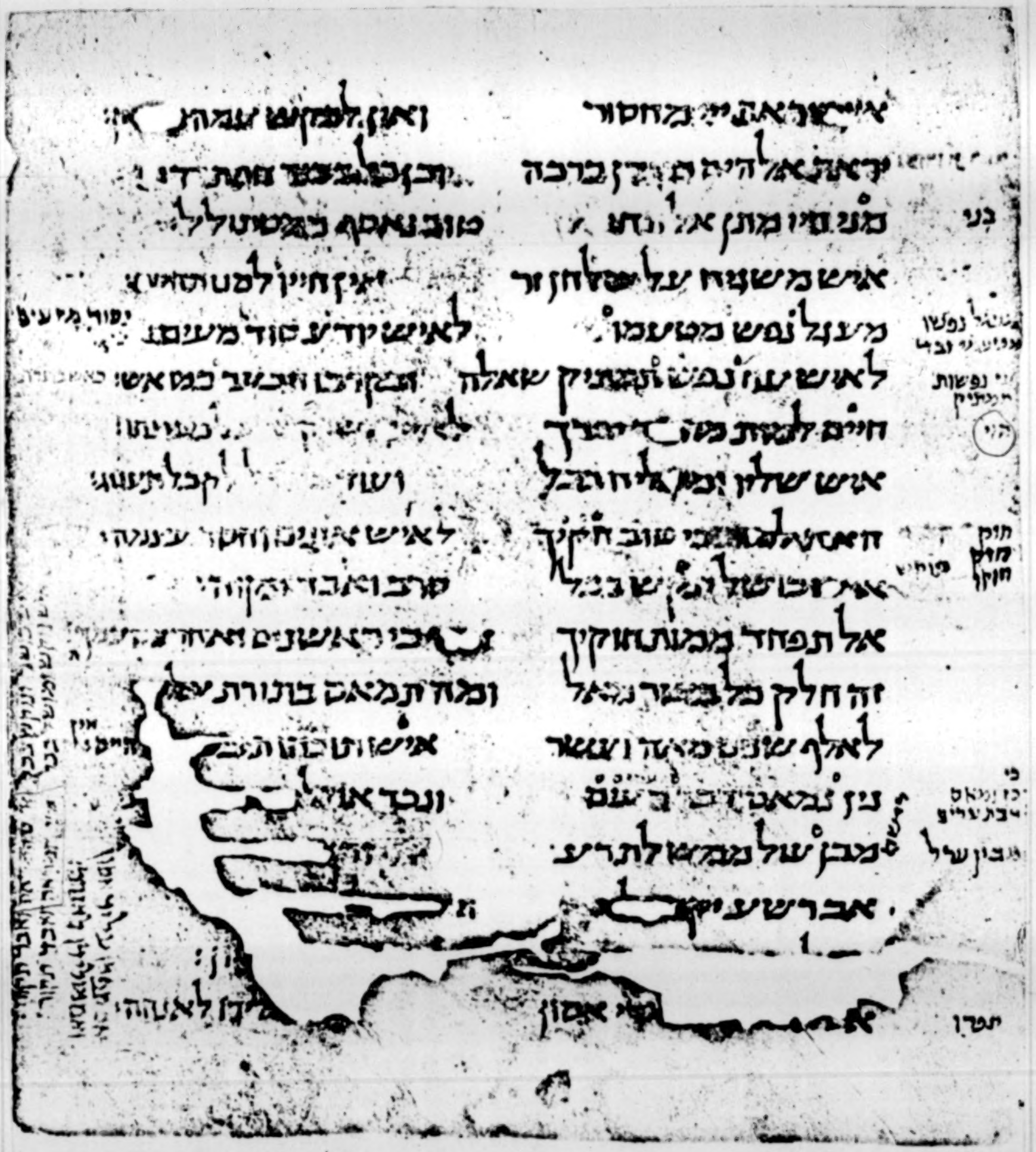
MS. B. Ecclus. xxxix, 15^{c} — xxxix, 28



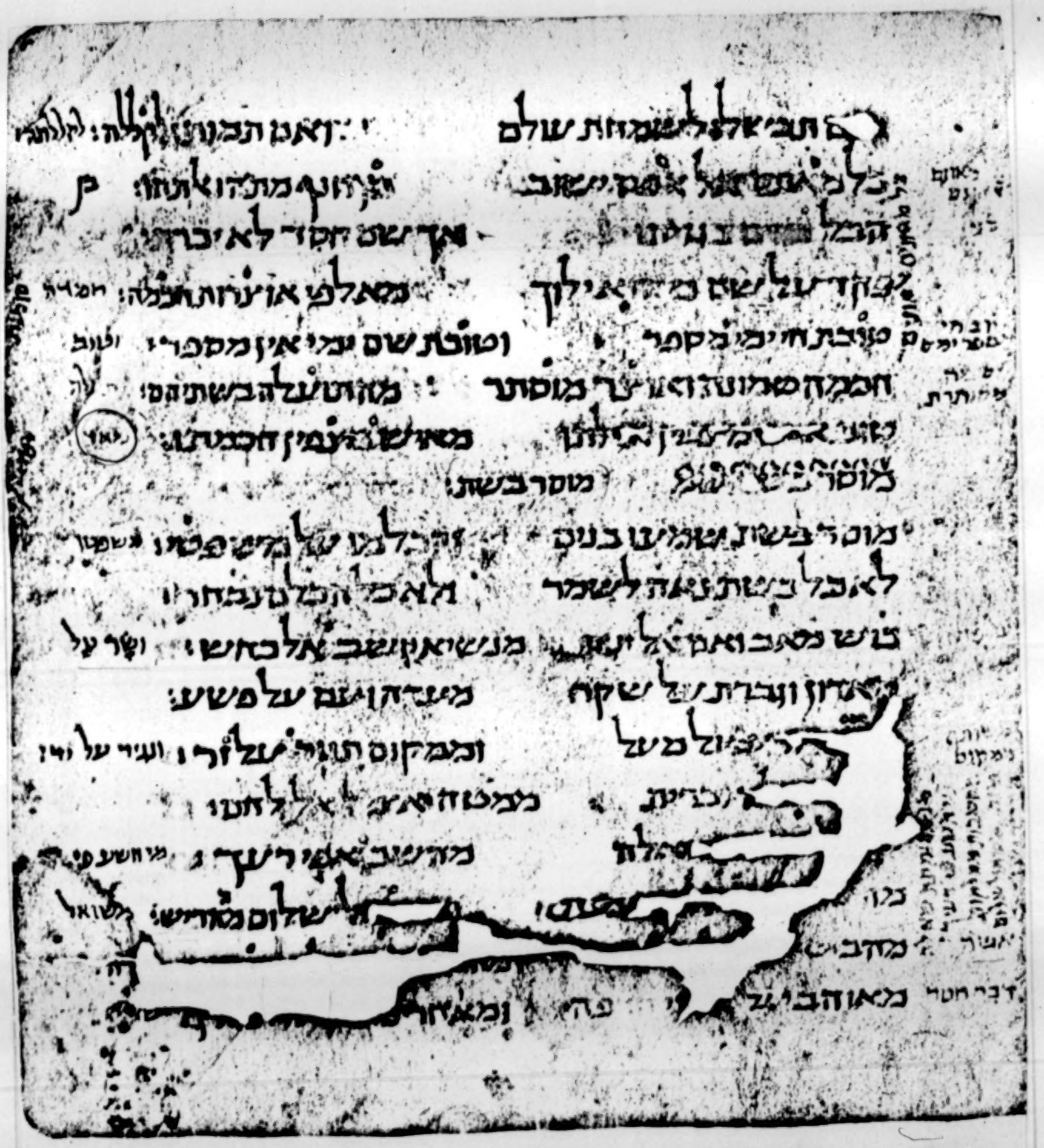
MS. B. Ecclus. xxxix, 29—xl, 8



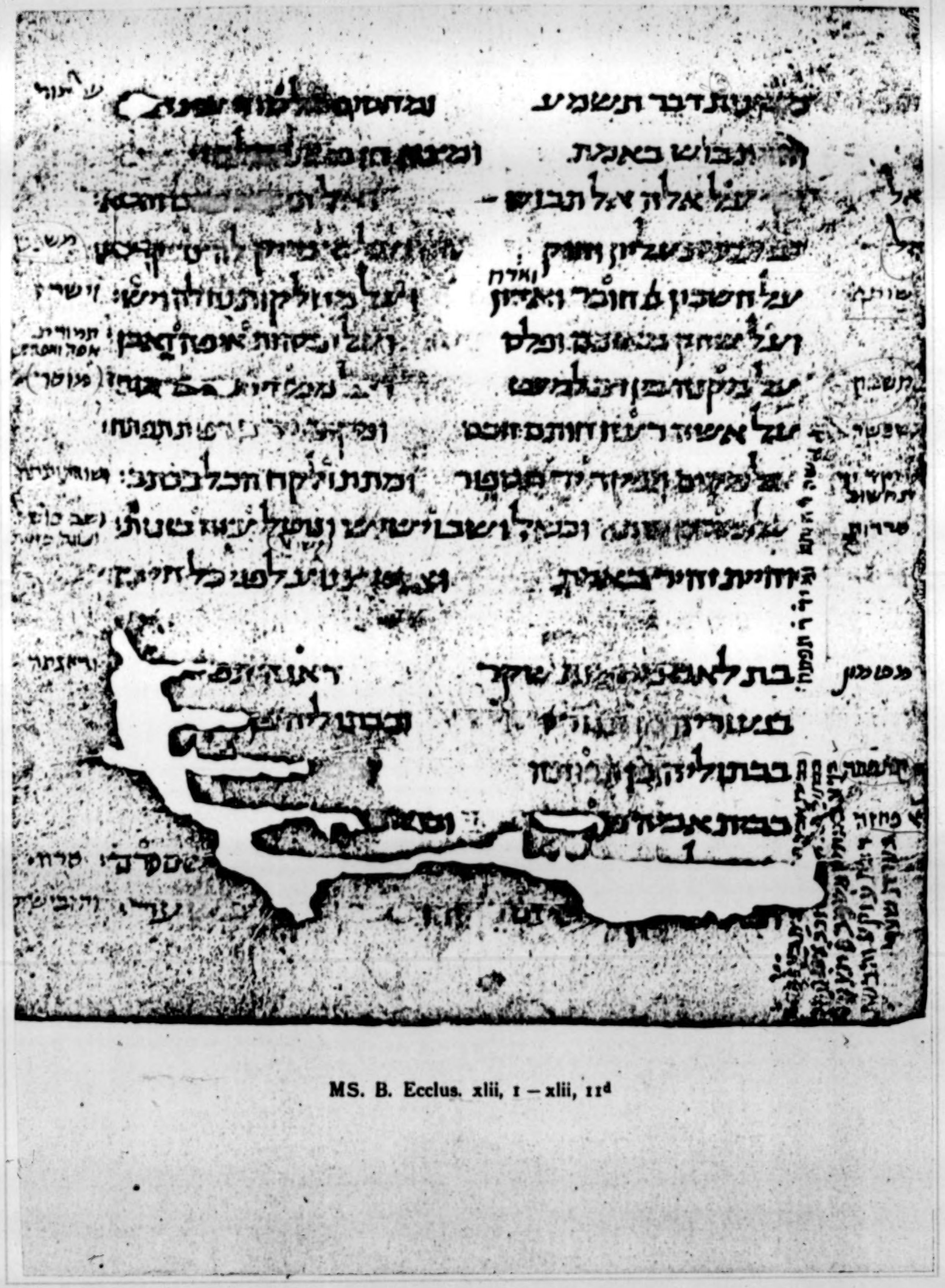
MS. B. Ecclus. xl, 9 — xl, 26b



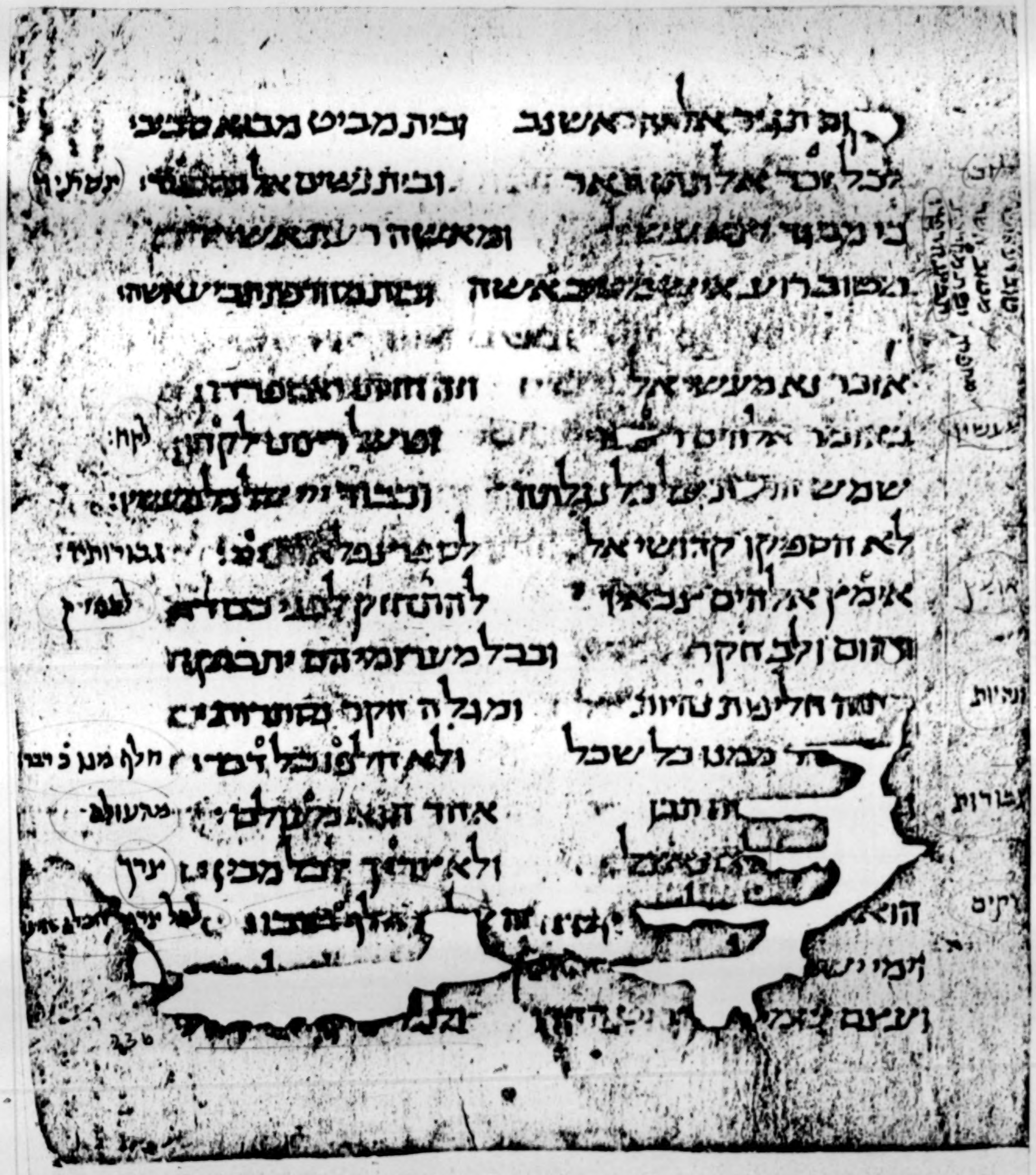
MS. B. Ecclus. xl, 26c — xli, 9a



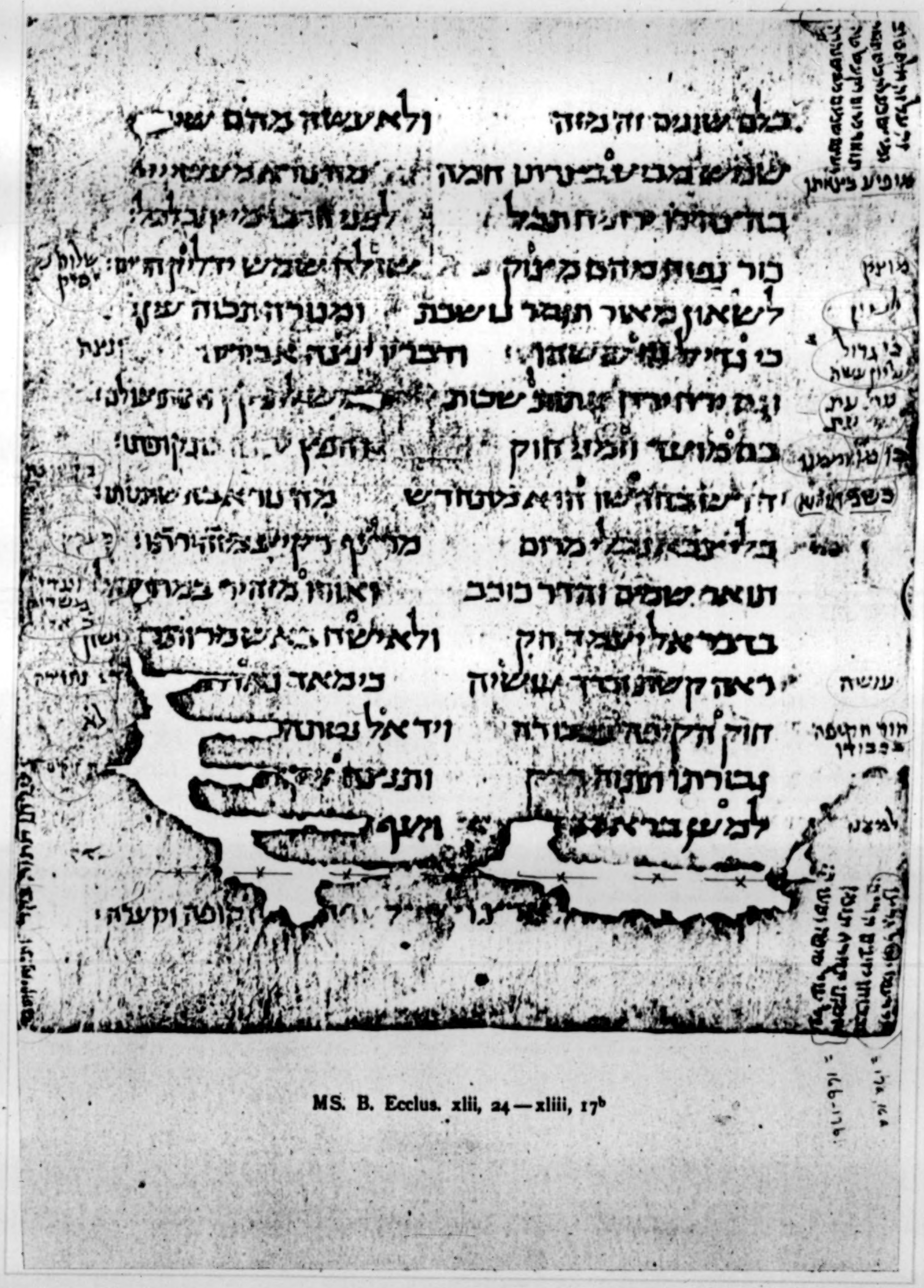
MS. B. Ecclus. xli, 9—xli, 22



MS. B. Ecclus. xlii, 1 – xlii, 11ᵈ

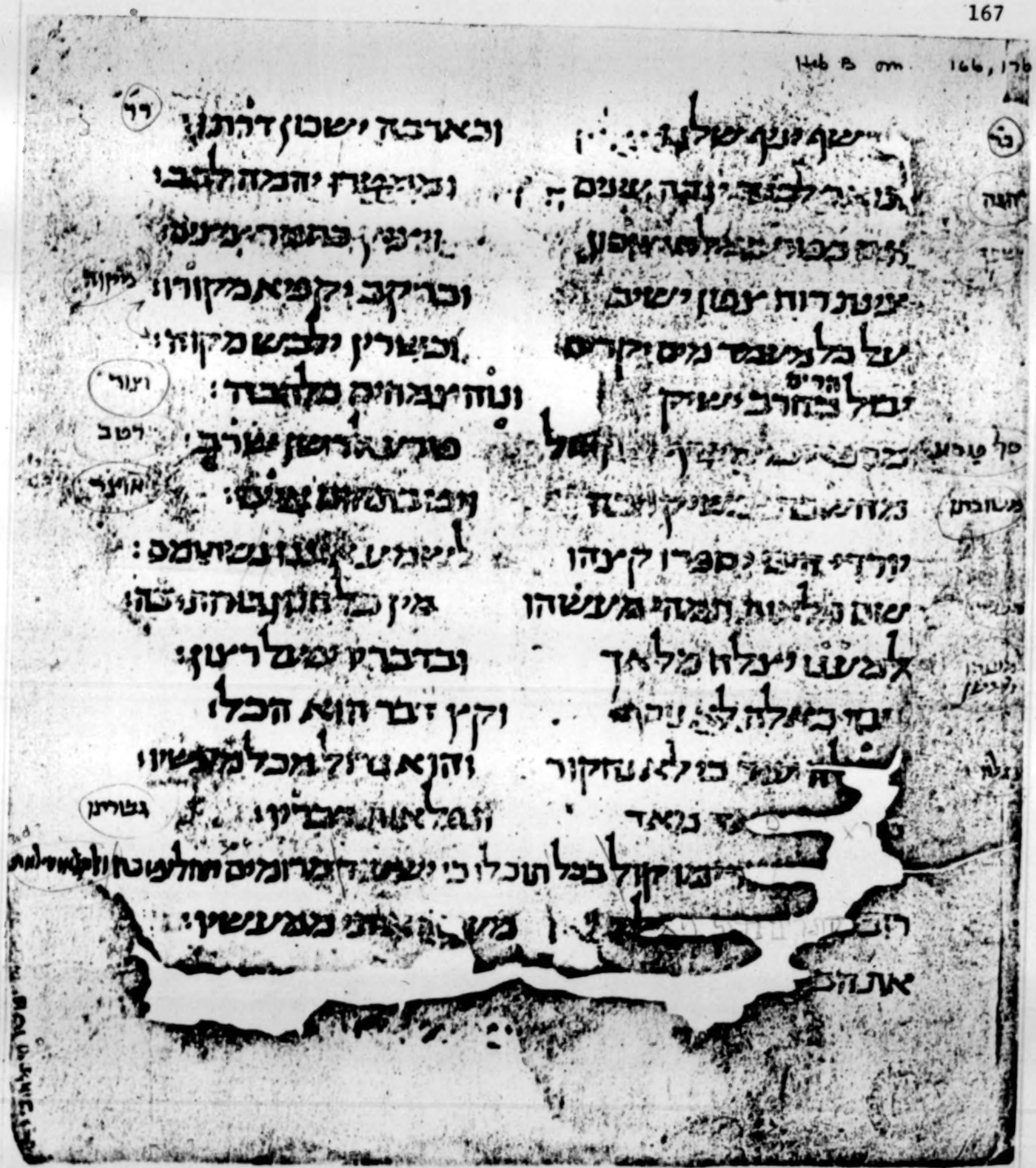


MS. B. Ecclus. xlii, 11ᵉ—xlii, 23



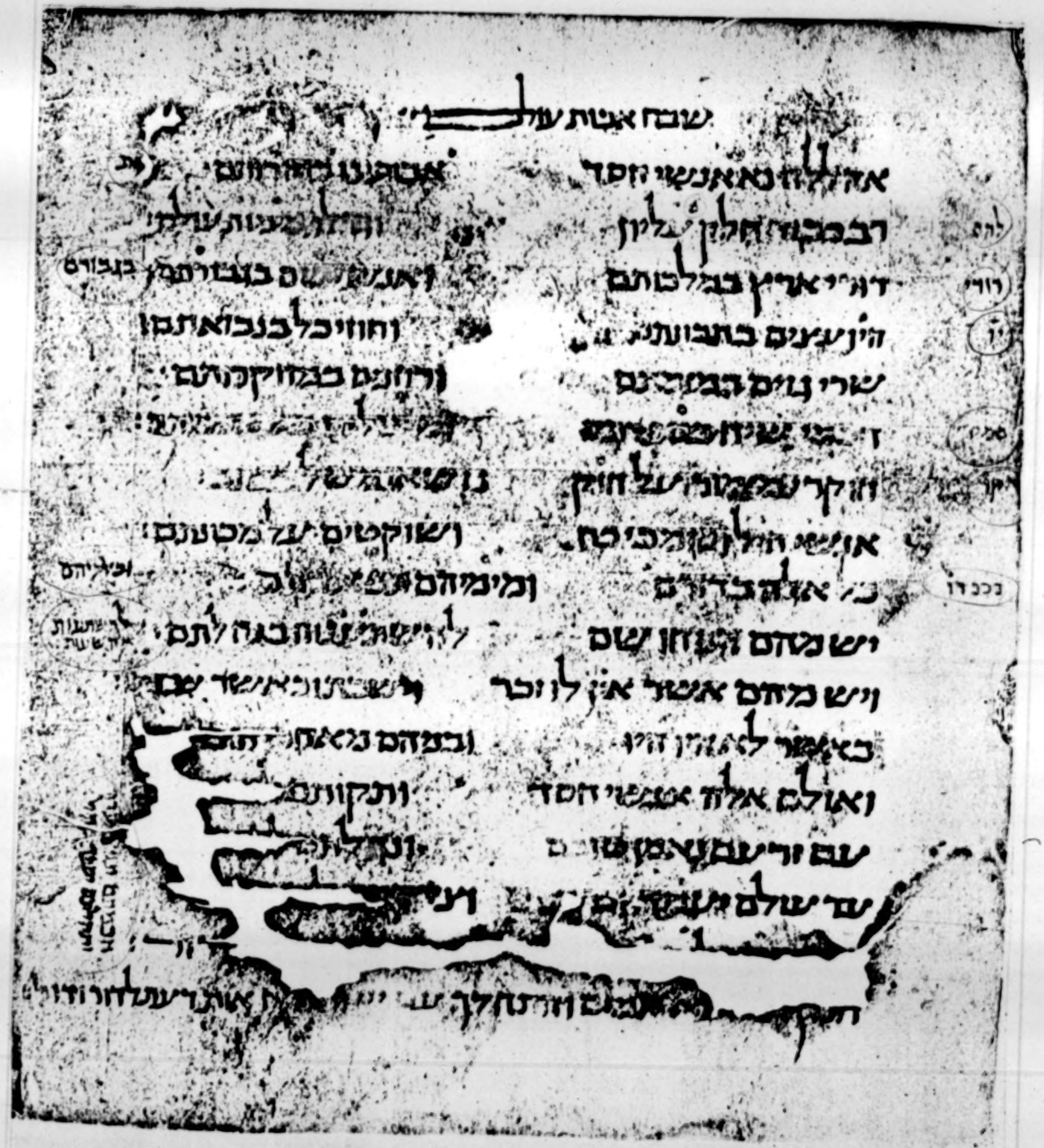
MS. B. Ecclus. xlii, 24—xliii, 17^b^

Heb B om. 16b, 17b



[illegible] ישף יניף שלגו   וכארבה ישכון רדתו
תו[illegible] לבנו יגהה עינים   [illegible] יהמה לבב
[illegible]   [illegible]
צינת רוח צפון ישיב   וכרקב יקפיא מקורו
על כל מעמד מים יקרים   וכשרין ילבש מקוה
יבול הרים כחרב ישיק   ונוה צמחים כלהבה
[illegible]   פורע [illegible] שרב
[illegible]   [illegible] בתהום איים
יורדי הים יספרו קצהו   לשמע אזנינו נשתומם
שם פלאות תמהי מעשהו   מין כל [illegible]
למענו יצלח מלאך   ובדבריו יפעל רצון
עוד כאלה לא נוסף   וקץ דבר הוא הכל
נגלה עוד כי לא נחקור   והוא גדול מכל מעשיו
[illegible] מאד   ונפלאות גבורתיו
[illegible] קול בכל תוכלו כי יש עוד מרוממים החליפו כח ואל תלאו
רוב [illegible]   [illegible] ראיתי ממעשיו
את הכ[illegible]

MS. B. Ecclus. xliii, 17c — xliii, 33



שבח אבות עולם

אהללה נא אנשי חסד [illegible] בדורותם

רב כבוד חלק עליון [illegible] עולם

דורי ארץ במלכותם ואנשי שם בגבורתם

היועצים בתבונתם וחוזי כל בנבואתם

שרי גוים [illegible] ורוזנים במחקרותם

[illegible] שיח [illegible]

חוקר[illegible] על חוק [illegible]

אנשי חיל [illegible] ושוקטים על מכונתם

כל אלה בדורם [illegible] ומימיהם [illegible]

יש מהם הניחו שם [illegible] בנחלתם

ויש מהם אשר אין לו זכר [illegible] כאשר שבתו

כאשר לא היו היו ובניהם מאחריהם

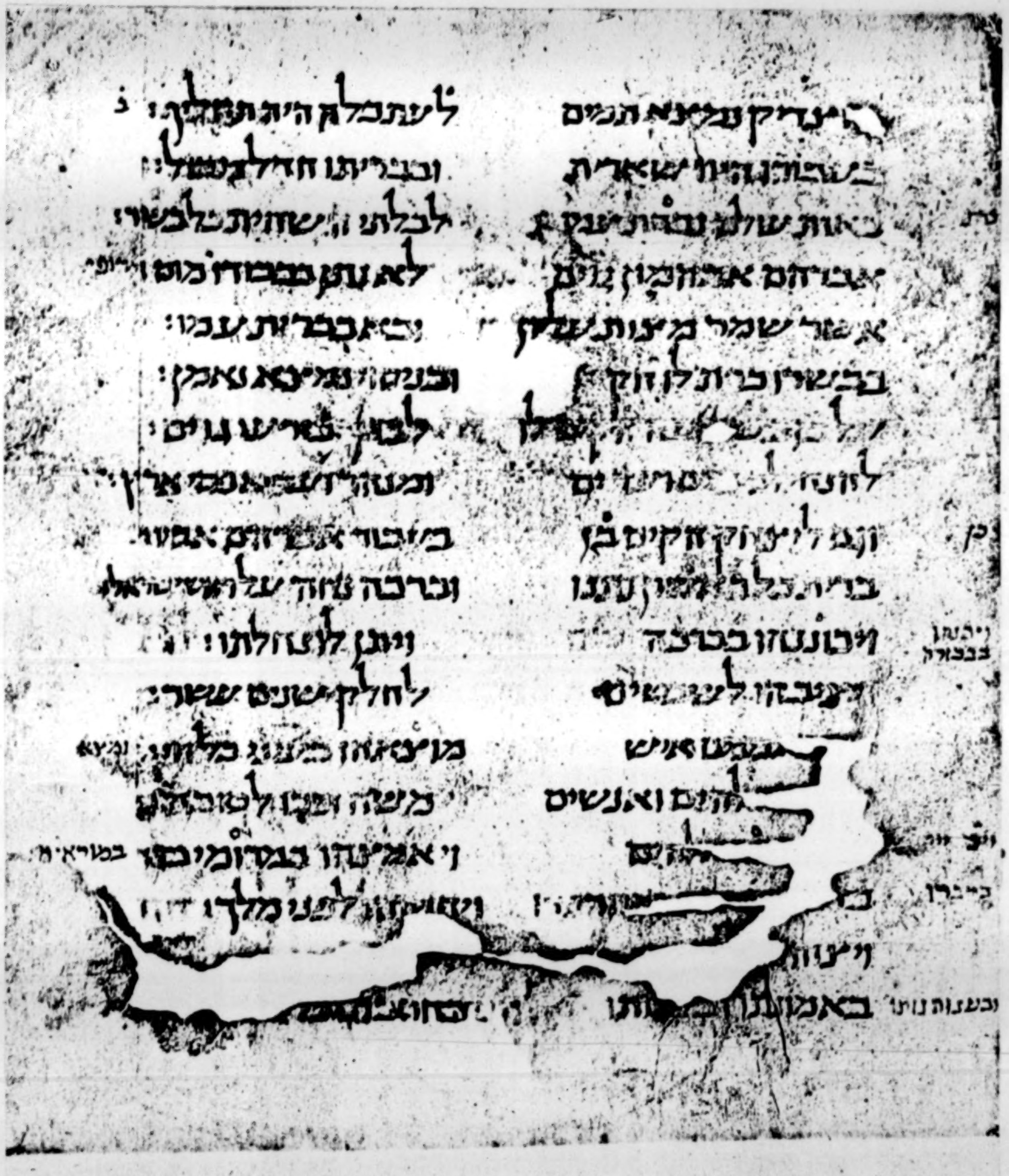
ואולם אלה אנשי חסד ותקותם [illegible]

עם זרעם נאמן [illegible] ונ[illegible]

עד עולם [illegible] ו[illegible]

[illegible] והתהלך עם יי [illegible] אות דעת לדור ודור

MS. B. Ecclus. xliv, 1—xliv, 16



[illegible]צדיק נמצא תמים לעת כלה היה תחליף׃
בעבורו היה שארית ובבריתו חדל מבול׃
באות עולם נכרת עמו לבלתי השחית כל בשר׃
אברהם אב המון גוים לא נתן בכבודו מום
אשר שמר מצות עליון ובא בברית עמו׃
בבשרו כרת לו חק ובניסוי נמצא נאמן׃
על [illegible] לו לב[illegible] גוים׃
לה[illegible] ים ומנהר עד אפסי ארץ׃
וגם ליצחק הקים בן בעבור אברהם אביו׃
ברית כל ראשון נתנו וברכה נחה על ראש ישראל׃
ויכוננהו בברכה ויתן לו נחלתו׃
[illegible]הו לש[illegible] לחלק שנים עשר׃
[illegible] איש מוצא חן בעיני כל חי׃
[illegible]הים ואנשים משה זכרו לטובה
[illegible]ים ויאמצהו במרומים
[illegible] ויעמידהו לפני מלך
ויצו[illegible]
באמונתו [illegible]תו [illegible]

ויתנהו
בבכורה

MS. B. Ecclus. xliv, 17—xlv, 4

ܕܪܘܫܐ ܠܐܢܫ ܩܕܡ ܐܠܗܘܗܝ. ܐܦ ܠܒܝܫܐ ܗܘܝܢ ܡܬܚܫܒܢ. [25] ܛܒܬܐ
ܡܢ ܒܪܫܝܬ ܠܛܒܐ ܐܬܒܪܝܘ. ܐܦ ܠܚܛܝܐ ܠܐ ܛܒܢ ܐܘ ܠܒܝܫ.
[26] ܪܫ ܟܠܗܘܢ ܨܒܘܬܐ ܕܡܬܒܥܝܢ ܠܚܝܐ ܕܒܢܝ ܐܢܫܐ ܡܝܐ ܘܢܘܪܐ.
59a ܘܦܪܙܠܐ ܘܡܠܚܐ. ܘܣܠܬܐ ܘܚܛܐ. ܘܚܠܒܐ ܘܕܒܫܐ. ܘܥܢܒܐ *ܘܚܡܪܐ
ܘܡܫܚܐ · ܘܠܒܘܫܐ ܘܟܣܘܝܐ. [27] ܟܠܗܘܢ ܗܠܝܢ ܠܛܒܐ ܡܛܝܒܢ.
ܘܠܚܛܝܐ ܠܒܝܫܬܐ ܡܬܗܦܟܢ. [28] ܐܝܬ ܪܘܚܐ ܕܠܬܒܥܬܐ ܐܬܒܪܝ.
ܘܒܪܘܓܙܗܘܢ ܛܘܪܐ ܢܥܩܪ. ܒܥܕܢ ܫܘܠܡܐ ܚܝܠܗܘܢ ܢܫܕܘܢ. ܘܪܘܚܐ
ܕܥܡ ܕܢܐ ܐܦܝ ܡܫܬܢܝ. [29] ܢܘܪܐ ܘܒܪܕܐ ܘܟܐܦܐ ܘܡܘܬܐ. ܟܠܗܘܢ
ܗܠܝܢ ܠܕܝܢܐ ܐܬܒܪܝ. [30] ܫܢܐ ܚܝܘܬܐ. ܘܥܩܪܒܐ ܘܚܘܘܬܐ. ܚܪܒܐ ܕܡܦܪܥܢܐ
59b ܠܡܘܒܕܘ *ܠܪܫܝܥܐ. [31] ܘܟܕ ܕܦܩܕ ܠܗܘܢ ܚܕܝܢ. ܘܥܠ ܦܘܩܕܢܘܗܝ
ܠܐ ܡܥܒܪܝܢ ܡܠܬܗ. [32] ܡܛܠ ܕܡܢ ܒܪܫܝܬ ܐܬܒܪܝܘ. ܐܬܡܠܟܬ
ܩܢܝܬ ܘܒܟܬܒܐ ܟܬܒܬ ܟܠܗܘܢ ܗܠܝܢ. [33] ܘܟܠܗܘܢ ܥܒܕܘܗܝ
ܛܒܝܢ. ܘܟܠ ܨܒܘ ܒܥܕܢܗ ܐܬܒܪܝ. [34] ܘܠܐ ܕܢܐܡܪ ܕܗܢܐ ܒܝܫ ܡܢ
ܗܢܐ. ܡܛܠ ܕܟܠܗܘܢ ܡܫܬܟܚܝܢ ܒܥܕܢܗ. ܘܗܫܐ ܒܟܠܗܘܢ ܡܫܬܒܚܝܢ.
59c [35] ܡܛܠ ܒܟܠܗ ܠܒܟܘܢ ܫܒܚܘ ܠܐܠܗܐ ܘܒܪܟܘ *ܠܫܡܗ. 40 [1] ܨܒܘܬܐ 40
ܪܘܪܒܬܐ ܒܪܐ ܐܠܗܐ. ܘܢܝܪܐ ܝܩܝܪܐ ܥܠ ܒܢܝ ܐܢܫܐ. ܡܢ ܝܘܡܐ
ܕܢܦܩܘ ܡܢ ܟܪܣܐ ܕܐܡܗܘܢ: ܘܥܕܡܐ ܕܡܬܦܢܝܢ ܠܐܪܥܐ ܕܚܝܐ.
[2] ܠܡܚܫܒܬܗܘܢ ܘܠܕܚܠܬܐ ܕܠܒܗܘܢ ܘܚܙܬܐ ܕܡܣܟܝܢ ܝܘܡܐ ܠܝܘܡ:
ܘܫܘܠܡܗܘܢ. [3] ܡܢ ܡܠܟܐ ܒܪܘܪܒܘܬܐ ܘܡܠܟܘܬܐ ܘܥܕܡܐ ܠܡܟܝܟܐ ܒܥܦܪܐ
ܘܩܛܡܐ. [4] ܡܢ ܡܠܒܫ ܬܓܐ ܘܥܕܡܐ ܠܐܝܠܝܢ ܕܠܒܫܝܢ ܠܒܘܫܐ ܕܡܣܟܢܘܬܐ.
59d *[5] ܪܘܓܙܐ ܘܒܥܬܘܬܐ ܘܛܢܢܐ. ܘܕܚܠܬܐ ܘܕܚܠܬ ܡܘܬܐ. ܘܚܪܝܢܐ ܘܚܣܡܐ.
ܘܒܥܕܢܐ ܕܡܬܬܢܝܚ ܥܠ ܥܪܣܗ. ܫܢܬܐ ܕܠܠܝܐ ܡܫܢܝܐ ܠܗܘܢ.
[6] ܘܡܬܒܗܠ ܒܚܙܘܐ ܕܠܠܝܐ. ܐܝܟ ܕܥܪܩ ܡܢ ܩܕܡ ܩܪܒܐ. [7] ܐܝܟ
ܕܚܝܠ ܒܠܒܗ. ܡܬܬܥܝܪ ܘܚܙܐ ܕܠܝܬ ܒܗ ܡܕܡ. [8] ܥܡ ܟܠܗܘܢ ܒܢܝ
ܒܣܪܐ ܙܒܢܝܗܘܢ ܒܥܕܢܗܘܢ. ܘܥܡ ܚܛܝܐ ܫܒܥ ܥܕܢܝܢ. [11] ܟܠ ܡܕܡ ܕܡܢ
*ܐܪܥܐ ܗܘ ܠܐܪܥܐ ܗܦܟ. ܘܕܡܢ ܪܘܡܐ ܠܪܘܡܐ. [12] ܟܠ ܡܢ ܕܫܚܕ
ܡܢ ܫܘܚܕܐ ܢܬܛܠܡ. ܘܡܗܝܡܢܐ ܠܥܠܡ ܐܦ ܗܘ ܢܬܩܝܡ. [13] ܢܟܣܐ
ܕܥܘܠܐ ܐܝܟ ܢܚܠܐ ܢܬܝܒܫܘܢ. ܘܐܝܟ ܢܗܪܘܬܐ ܕܢܦܩܐ ܡܢ ܥܢܢܐ ܩܠܗܘܢ:
[14] ܥܡ ܕܦܬܚ ܐܝܕܗ ܢܚܕܘܢ. [15] ܘܣܘܓܐܐ ܕܪܫܝܥܐ ܠܐ ܢܣܓܘܢ
ܒܫܪܫܗܘܢ ܥܠ ܫܘܥܐ ܕܚܫܝܢ ܐܝܟ ܩܢܐ ܕܥܠ ܣܦܬ ܢܗܪܐ [16] ܐܝܟ

ܣܚܠܠܐ ܕܒܗ ܥܠ ܓܝܢܐ ܕܢܚܠܐ ܕܩܕܡ ܟܠ ܡܛܪ ܗܘ ܢܚܬܐ. [17] ܘܛܒ̈ܬܐ
ܕܐ̈ܒܐ ܒܥܕܢܐ ܡܬܕܒܪܝܢ. ܘܛܒ̈ܬܐ ܕܙܕ̈ܝܩܐ ܠܥܠܡ ܢܬܩܝܡܘܢ. ܘܡܬܬܩܪܒ
ܠܗܘܢ ܐܝܟ ܐܢܫ ܕܡܫܟܚ ܣܝܡܬܐ. [18] ܚܝ̈ܐ ܘܐܓܪܐ ܢܚܡܝܢ ܥܡܪܐ.
ܘܡܢ ܬܪ̈ܬܝܗܘܢ ܡܢ ܕܡܫܟܚ ܣܝܡܬܐ. [19] ܒܢܝܐ ܘܡܕܝܢܬܐ ܡܩܝܡܝܢ ܫܡܐ.
ܘܡܢ ܬܪ̈ܬܝܗܘܢ ܐܢܬܬܐ ܡܫܟܚܬܐ. [20] ܚܡܪܐ ܒܩܝܡܐ ܡܚܕܝܐ ܠܒܐ. ܘܛܒ
ܡܢܗ ܪܚܡܬܗ ܕܚܟܡܬܐ. [21] ܐܒܘܒܐ ܘܟܢܪܐ ܡܒܣܡܝܢ ܙܡܪܐ. ܘܡܢ
ܬܪ̈ܬܝܗܘܢ ܠܫܢܐ ܕܟܐ. [22] ܚܢܢܐ ܘܫܘܦܪܐ ܪܓܬܐ ܕܥܝ̈ܢܐ. ܘܡܢ ܬܪ̈ܬܝܗܘܢ
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[25] ܕܗܒܐ ܘܣܐܡܐ ܡܩܝܡܝܢ ܪܓܠܐ. ܘܡܢ ܬܪ̈ܬܝܗܘܢ ܡܠܟܐ ܛܒܐ. [26] ܚܝܠܐ
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41 *ܕܚܨܝܦܐ ܐܬܒܣܡ ܫܐܠܬܗ. ܘܐܝܟ ܢܘܪܐ ܝܩܕܐ ܒܟܪܣܗ. 41 [1] ܐܘ 60b
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*ܠܡܣܒܪܘ. [3] ܠܐ ܬܕܚܠ ܡܢ ܡܘܬܐ ܡܛܠ ܕܗܘܝܘ ܡܢܟ. ܐܬܕܟܪ 60c
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61a ܠܐܒܕܢܐ ܗܘ. ܘܫܡܐ ܕܙܕܝ̈ܩܐ ܠܐ ܢܬܒܛܠ ܠܥܠܡ ܀ *[12]ܐܙܕܗܪ ܥܠ
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ܕܛܒ ܐܝܬ ܠܗ ܐܢܫܐ ܡܬܥܩܪ ܠܟ. 42 [9]ܒܪܬܐ ܥܠ ܐܒܘܗ̇ ܡܥܝܪܐ 42
61b ܫܢܬܐ. ܘܒܨܦܬܗ̇ ܡܢܕܕܐ ܫܢܬܗ. *ܒܛܠܝܘܬܗ̇ ܕܠܐ ܬܬܢܣܒ. ܘܡܢ
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61c ܘܒܥܕܬܐ ܕܡܕܝܢܬܐ ܬܒܗܬܟ ܒܟܢܘܫܬܐ ܕܥܡܐ. ܐܬܪ ܕܒܥܠܗ̇ ܠܐ *ܢܬܚܡܣ
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61d *ܥܒ̈ܕܘܗܝ. ܘܟܠܗܘܢ ܒܪܥܘܬܗ ܥܒܕܘ ܨܒܝܢܗ. [16]ܐܝܟ ܫܡܫܐ ܕܕܢܚ
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62a ܕܠܐ ܟܣܝܐ ܡܢ *ܩܕܡ ܐܠܗܐ ܡܕܡ. [19]ܘܓܠܝܢ ܩܕܡܘܗܝ ܟܠ ܕܐܬܝܢ
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62b ܘܫܡܫܝܢ *ܠܥܠܡ. ܘܠܟܠܗܘܢ ܨܒܝܢܘܗܝ ܒܟܠܗܘܢ ܠܚܕ.
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ܘܡܫܡܫܢܘ. ܡܐܢܐ ܕܬܕܡܘܪܬܐ ܥܒܕܗ ܕܡܪܝܐ. [3]ܒܛܗܪܗ ܕܛܗܪܐ

ܡܘܩܕ ܠܗ̇ ܠܐܪܥܐ. *ܘܩܕܡ ܚܘܡܗ̇ ܡܢܘ ܡܫܟܚ ܠܡܩܡ. [4]ܐܝܟ 62c
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44 ܢܩܘܡܘܢ ܐܝܟ ܕܝܢܗ. ܘܒܢܛܘܪܬܗܘܢ ܠܐ ܢܫܬܠܝܘܢ. **44** [1]ܘܐܦ
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[15]ܘܚܟܡܬܗܘܢ ܬܫܬܥܐ ܥܕܬܐ ܀ [17]ܢܘܚ ܙܕܝܩܐ ܐܫܬܟܚ ܒܕܪܗ ܫܠܝܡ.
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[21]ܡܛܠ ܗܢܐ ܒܡܘܡܬܐ ܝܡܐ ܠܗ ܐܠܗܐ. ܕܢܬܒܪܟܘܢ ܒܙܪܥܗ ܟܠܗܘܢ
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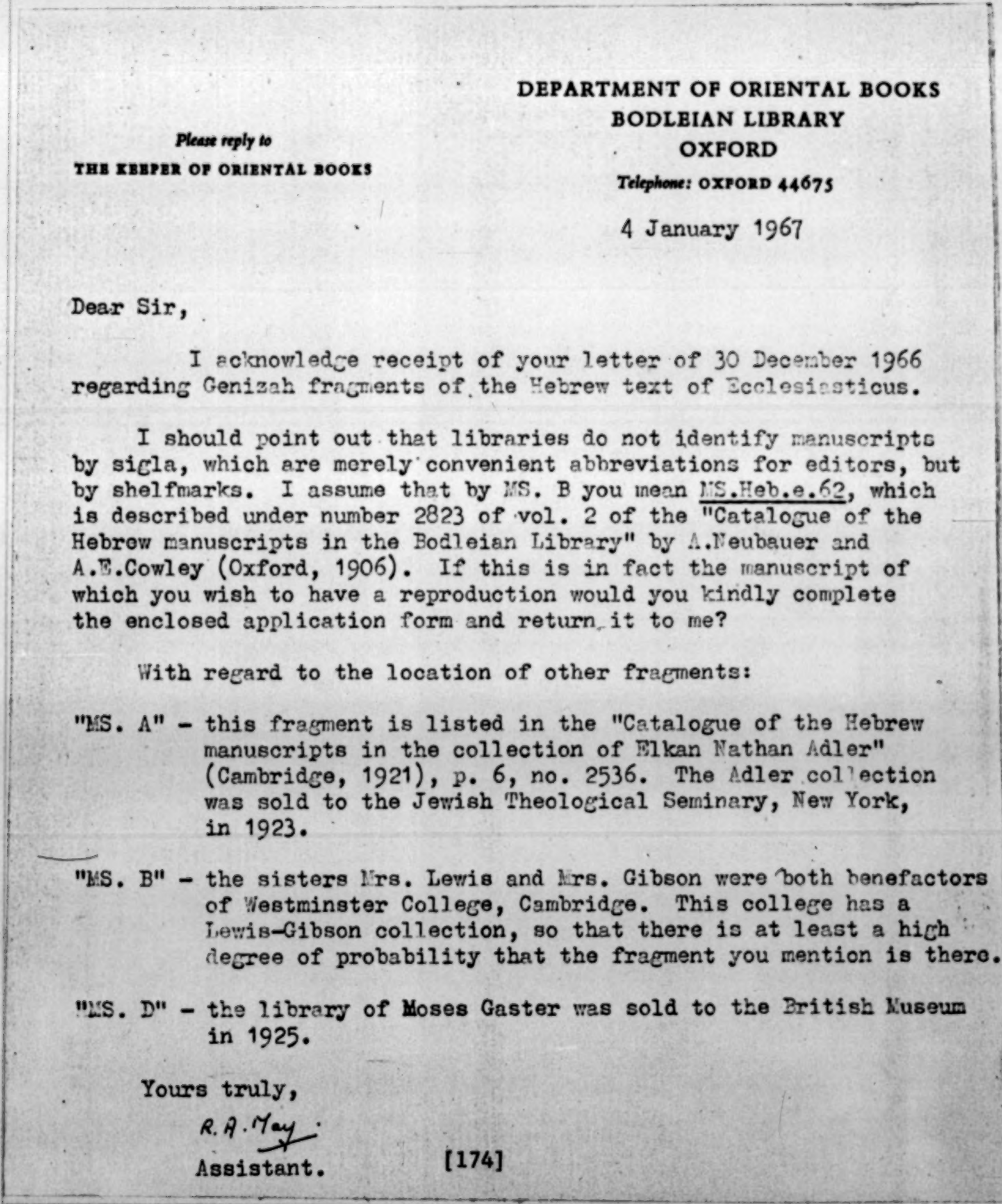
APPENDIX C

MANUSCRIPT DATA



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Please reply to
THE KEEPER OF ORIENTAL BOOKS

4 January 1967

Dear Sir,

I acknowledge receipt of your letter of 30 December 1966 regarding Genizah fragments of the Hebrew text of Ecclesiasticus.

I should point out that libraries do not identify manuscripts by sigla, which are merely convenient abbreviations for editors, but by shelfmarks. I assume that by MS. B you mean MS.Heb.e.62, which is described under number 2823 of vol. 2 of the "Catalogue of the Hebrew manuscripts in the Bodleian Library" by A.Neubauer and A.E.Cowley (Oxford, 1906). If this is in fact the manuscript of which you wish to have a reproduction would you kindly complete the enclosed application form and return it to me?

With regard to the location of other fragments:

"MS. A" - this fragment is listed in the "Catalogue of the Hebrew manuscripts in the collection of Elkan Nathan Adler" (Cambridge, 1921), p. 6, no. 2536. The Adler collection was sold to the Jewish Theological Seminary, New York, in 1923.

"MS. B" - the sisters Mrs. Lewis and Mrs. Gibson were both benefactors of Westminster College, Cambridge. This college has a Lewis-Gibson collection, so that there is at least a high degree of probability that the fragment you mention is there.

"MS. D" - the library of Moses Gaster was sold to the British Museum in 1925.

Yours truly,

R. A. May

Assistant.

*University Library
Cambridge
England*

256/HK/H

16 January 1967

Dear Mr Patterson,

The Librarian has asked me to reply to your undated letter received here on 7 January 1967 concerning Cairo Geniza Manuscripts with the Hebrew text of Ecclesiasticus and their location.

Manuscript A 7:29-11:34 is among the manuscripts of Elkan Adler acquired by the Jewish Theological Seminary of America, New York, in 1923. It bears the number 2536 in Adler's Catalogue of Hebrew Manuscripts in the Collection of Elkan Nathan Adler, Cambridge, 1921, p.6.

Manuscript B 39.15c to 40 has been in this library since 7 October 1926 - bequeathed by Mrs Agnes S. Lewis - and is known as Manuscript Or.1102.

Manuscript D 18.30-31, etc. will most probably be in the British Museum, which bought Gaster's collection in 1924.

I would draw your attention to the fact that 4 more leaves, namely T.-S.N.S. 38a1, T.-S. 12.867(2), 12.871 have been discovered here during the last ten years by Professor Jefim Schirmann and published by him in the following numbers of the Hebrew journal Tarbiz 27, 4 (1957-58) pp.440-443; 29, 2 (1959-60) pp.125-134. Dr. Alexander A. Di Lella of Rome has also published the above in Biblica 45, 1964, pp. 153-167.

But of greater import for your researches will probably be this scholar's thesis "A Text-Critical and Historical Study of the Hebrew Text of Sirach" part of

.../2

which was adapted and published under the title of "Qumran and the Geniza Fragments of Sirach" in The Catholic Biblical Quarterly, 24, 1962 pp.245-267.

Regarding photographs of Manuscript B 39:15-40:8 i.e. Or.1102 and 49:11 to end as contained in T.-S.16. 314-315 the cost of photographs (plates) will be £7 which includes library charges and postage. Should you desire ultra-violet copies of Or.1102 which has dark patches another 10 shillings should be added to the order which has to be pre-paid.

We shall be very glad indeed to receive a copy of your thesis when published.

With all good wishes,

Yours sincerely

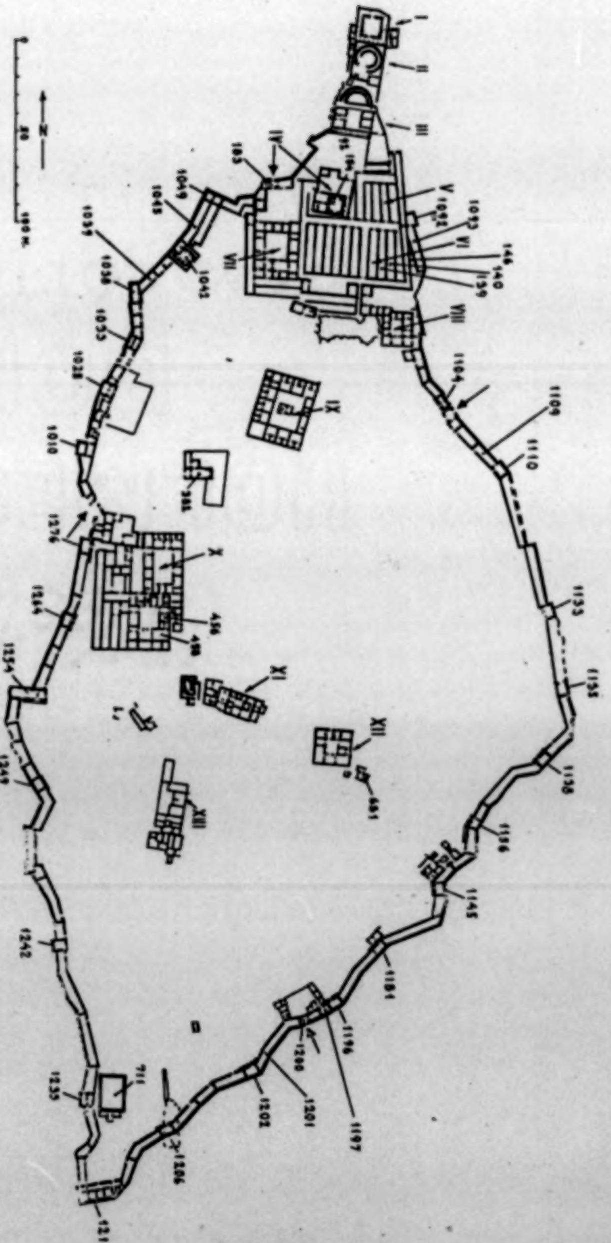
(Dr.) Henry Knopf

Assistant Under-Librarian

Mr Roy K. Patterson, Jr.,
142 Radcliff Circle,
Durham,
North Carolina,
U.S.A.

APPENDIX D

PLAN OF MASADA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BIOGRAPHY

Roy Kinneer Patteson, Jr. was born on October 27, 1928, in Richmond, Virginia, to Roy Kinneer Patteson and Mary Anderson Patteson. He graduated from Midlothian High School in 1946. He attended the University of Virginia School of Architecture from 1947 to 1948 and then served in the Army in 1948 and 1949. Upon return to civilian life he was employed as a draftsman until he entered the University of Richmond, earning the B.A. degree in 1957. He attended Union Theological Seminary at Richmond, Virginia, and earned the B.D. degree in 1961. At Duke University, he earned the Th.M. degree in 1964, and continued in doctoral studies at Duke University. In 1964, he traveled to the Middle East and studied at St. George's College, Jerusalem, Jordan.

Mr. Patteson received an appointment as a Duke University Graduate Scholar in 1965-66.

The author was ordained a clergyman in the Presbyterian Church in the United States on July 30, 1961, and is a member of Orange Presbytery, Synod of North Carolina. He has served pastorates at Greensboro and Pittsboro, North Carolina. He holds membership in the Society of Biblical Literature and the North Carolina Teachers of Religion.

Mr. Patteson began teaching History at Peace College, Raleigh, North Carolina, on a part-time basis in 1965. In 1966, he began full-time instruction in History and Bible.

Mr. Patteson married Pauline Cox Patteson on April 15, 1950. They have two sons, Stephen Kinneer and David Blair.